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CRITICAL REVIEW.

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A Tour from Gibraltar to Tangier, Sallee, Mogadore, Santa Cruz, Tarudant; and thence over Mount Atlas to Morocco: including a particular Account of the Royal Harem, &c. By William Lempriere, Surgeon. 8vo. 7s. Boards. Walter: 1791.

MR. Lempriere's narrative deserves much attention. Without any obtrusive affectation of entertaining and instructing, without indulging in sentimental refinements, or filling his pages with quarrels and disputes, he gives a plain and interesting relation of what he saw. He seems to have observed with great attention, and to have related his travels with fidelity. The object of his journey was to cure the son of the late emperor of Morocco of a complaint in his eyes, and it was undertaken on the application of the prince to the governor of Gibraltar. He landed at Tangier, and followed nearly the windings of the coast till he arrived at Santa Cruz. He then went a little to the south till he approached the river Suz, from whence he directed his course eastward to Tarudant, the residence of the prince. Circumstances, which we shall soon explain, led him to Morocco, and he afterwards returned by a northerly rout from the capital till he fell in with the coast at Mensooria, and came home in his former track: After having thus described the direction of his journey, which our readers may easily understand from the commonest maps, we shall follow him at a distance, and notice, as usual, some of the newest and most interesting circumstances and reflections in this narrative.

At Larache the emperor's ships used to winter; but it is now choaked up with sand, and almost all the ports are said to have, in different degrees, been filled up. An enquiry into this circumstance, and into the state of the emperor's navy, our author thinks of importance to European powers, who now pay a disgraceful tribute to this shadow of royalty. The emperor cannot, indeed, build or reit his vessels; but a very large share of the trade of Europe passing before an extensive coast, he would be enabled to greatly injure different nations, with-

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out the navies of England or France being able to prevent the danger or revenge the injury. The smallest galleys, or even row-boats, which a frigate could never reach, would be sufficient: it is better, therefore, to submit to the disgrace, than for the sake of a trifling injury to expose our merchandise and our seamen to such great risks.

The country in this route near the sea, is represented as sandy and rocky, divided by rivers, without the conveniences of bridges, or even the advantages of a boat. The Moors, without difficulty, lay aside their loose dress, place it on their heads, and swim over with little apprehension. In the internal parts, which our author saw, the fertility and beauty of the country is very considerable. We know that, in the last æra of Rome, Africa was the retreat of her senators, a fertile resource for provisions and fruits of different kinds, adorned with every species of architecture which the luxuries or wants of this powerful nation required. At present, in the possession of a spirited and enlightened people, it would be the first country in the world.—At Larache our author was frequently consulted, as his profession and errand were known. The diseases, he tells us, were the hydrocele, from the loose dress, the warm bath, and intemperance in pleasure; complaints of the eyes from the reflection of the white houses; itch and other cutaneous complaints from an hereditary taint; indigestion from luxury; and dropsies among the lower sort from poor living. The medical knowledge of the Moors and Jews is derived from Arabian receipts, which they employ with little distinction or reflection: their remedies are almost wholly external, their instruments rude and inartificial, while superstition renders amulets and charms objects of almost universal attention. In this route our author met with an encampment of Arabs, and we shall select a part of his description.

‘ These encampments are generally at a very considerable distance from the cities and towns; the villages, on the other hand, are commonly quite in the vicinity of some town. The encampment consists of broad tents, constructed either of the leaves of the palmetto, or of camels hair. Some of them are supported by canes, and others are fixed by pegs. The form of an Arab tent is in some degree similar to a tomb, or the keel of a ship reversed. They are dyed black, are broad, and very low. The tent of the Shaik or governor is considerably larger than any of the others, and is placed in a conspicuous part of the camp. These camps are named by the Arabs Douhars, and the number of tents in them vary according to the proportion of people in the tribe or family. Some of the Douhars contain only four or five, while others consist of near a hundred. The camp forms either a complete circle

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or an oblong square, but the first is more common. The cattle, which are left to graze at large in the day, are carefully secured within the boundaries at night.

‘In all the camps the tents are closed on the north side, and are quite open on the south, by which means they escape the cold northerly winds, so prevalent in this country during the winter season.

‘The Arabs who inhabit these encampments are in many respects a very different race of people from the Moors who inhabit the towns. The latter, from being in general more affluent, from their intercourse with Europeans, and from their different education, have introduced luxuries, and imbibed ideas, of which the others are entirely ignorant. From their strong family attachments indeed, as well as from their inveterate prejudices in favour of ancient customs, these tribes of Arabs appear to be at a vast distance from a state of civilization. As this singular people associate continually in tribes, their marriages are confined to their own family; and so strict are they in the observance of this attachment, that they will not permit a person who is not in some degree related to them to inhabit the same camp with themselves.

‘The husband, wife, and children all sleep in the same tent, commonly on a pallet of sheep-skins, but sometimes on the bare ground. The children remain with their parents till they marry, when the friends of each party are obliged to provide them with a tent, a stone hand-mill to grind their corn, a basket, a wooden bowl, and two earthen dishes, which constitute the whole of their furniture. Besides these they have however a marriage portion, which consists of a certain number of camels, horses, cows, sheep, and goats, with a proportionable quantity of wheat and barley: and by grazing and cultivating the neighbouring ground, they gradually increase their stock. The Arabs have seldom more than one wife. Their women, who are in general the very opposite to every idea of beauty, do not, like those who inhabit the towns, conceal their faces in the presence of strangers.’

A stranger sleeps in one of these encampments with the most perfect security: the Arabs of the camp are answerable for every thing that is lost. The lakes, near which the camps are usually placed for the supply of water, often abound with eels, which are struck with a barbed dart, and caught in great numbers. The only guard of these encampments are dogs, who unite in attacking strangers, and even wild beasts, if they approach.

During our author's residence at Mogodore he obtained a tolerably accurate account of the kingdom, which he describes at some length; but it is seldom very different from the descriptions already in our hands. The fertility and beauty of this

country we have already noticed: the southern provinces of Spain are supplied with corn from this part of Africa; for with greater fertility of ground, the Moors and the Jews seem more industrious than the Spaniards. The Jews make wine, and distil a kind of brandy from figs and raisins. The Barbary sheep are very scarce here, and the horses, for want of care, are greatly degenerated: the mules seem inferior in size and beauty to those of Spain. Fowls of every kind are common; but all the advantages of Africa are counterbalanced by numerous wild beasts, snakes of an uncommon size, and above all the frequent returns of swarms of locusts in such numbers as to destroy the corn and every other kind of grain which the earth bears. Our author saw a camelion of Mogodore, and remarked that it could move the ball of the eye quite round, and direct its eyes to two different objects at the same time. It lives on flies, and catches them by darting out its long tongue, which is covered with a glutinous fluid that inviscates them. Except in this action, its motions are slow. The population of Morocco is inconsiderable, and the towns not numerous: this our author accounts for from the small number of rivers, which are very shallow, and often in winter dried up. The Negroes form the standing army of the empire: they are said to be more lively, active, and enterprising, than the Moors, but they are chiefly employed as the instruments of despotism. Like the Prætorian guards, they began to be turbulent and dangerous, so that the last emperor disbanded many of the regiments. The inland journey from Santa Cruz to Tarudant was through a level, woody, and uncultivated country.

The buildings of the Moors have been often described. Our author found them in the usual style: the parts inhabited opened into a court, often floored with tiling, in the middle of which was a fountain. Most of the Moorish houses have no windows, and this was the case with that in which he found Muley Abfulem, his patient, whose disease was a cataract in one eye, while the sight of the other was of little use, as by a violent spasm it was almost immoveably turned inwards. We shall not engage in a detail of our author's numerous difficulties. The importance of his errand did not always secure him from insult, especially when he came near the sanctuaries, the abodes of the Mahometan saints; it did not secure for him a tent without holes; or, even in Tarudant, a clean room, with moderately convenient accommodations.

Our author's profession enabled him at Tarudant, and also at Morocco, to visit the harems. The eunuchs who guard the women, and who live among them, are children of Negro slaves: they are either very short and fat, or tall, deformed, and lame.

Their pride and insolence are intolerable. In the harem he was the subject of the most curious and childish examination; and one of his patients would not suffer herself to be seen. The lady was behind a curtain, and put her hand under the bottom of it, desiring him to feel her pulse, and tell her what were her complaints. This is the general custom among the Moors, who imagine the Christian physicians know every thing from the stroke of the pulse. He requested to see her tongue, but this was denied, as her person must be exposed; but at last she consented to show it through a hole cut for this purpose in the curtain. The other ladies were not quite so delicate.

• Most of the women in the Harem were under thirty years of age, of a corpulent habit, and of a very awkward gait. Their knowledge of course, from having led a life of total seclusion from the world, was entirely confined to the occurrences in their Harem; where, as they were allowed a free access to each other, they conversed upon such subjects as their uninformed understandings served to furnish them with. They are never suffered to go out, but by an express order from the prince; and then only when removing from one place of residence to another. I in general found them extremely ignorant, proud, and vain of their persons, even to a degree which bordered upon childishness. Among many ridiculous questions, they asked my interpreter if I could read and write; upon being answered in the affirmative, they expressed the utmost surprise and admiration at the abilities of the christians. There was not one among them who could do either; these rudiments of learning are indeed only the lot of a few of their men, who on that account are named Talbs, or explainers of the Mahometan law.

• Among the concubines of the prince there were six female slaves of the age of fifteen, who were presented to him by a Moor of distinction. One of these was descended from an English renegado, another from a Spanish, and the other four were of Moorish extraction.

• Where the more solid and useful accomplishments are least cultivated, a taste is often found to prevail for those which are purely ornamental and frivolous. These devoted victims of libidinous pleasure received a daily lesson of music, by order of the prince, from a Moor who had passed some little time in London and Italy, where he had acquired a slight knowledge of that science. I had an opportunity of being present at one of these performances, but cannot say I received much amusement, in a musical view, from my visit. It was a concert vocal and instrumental: the instruments used upon this occasion were the mandoline, a kind of violin with only two strings, and the tabor. The principal object in their performance seemed to be noise; it was without the least attention

to melody, variety, or taste, and was merely drawing out a wild and melancholy strain.

‘ Conversation, however, forms the principal entertainment in these gloomy retirements. When I visited the Harem, I never found the women engaged in any other employment than that of conversing on the ground in circles. In fact, as all their needlework is performed by Jewesses, and their cookery, and the management of their chambers, by their slaves and domestics, of which they have a proportionable number, according to the favour they are in with the prince, it is not easy for them to find means of occupying their time, and particularly since none of them are able to read or write. It is impossible, indeed, to reflect on the situation of these unfortunate women without the most lively sentiments of compassion. Excluded from the enjoyment of fresh air and exercise, so necessary for the support of health and life; deprived of all society but that of their fellow-sufferers, a society to which most of them would prefer solitude itself; they are only to be considered as the most abject of slaves—slaves to the vices and caprice of a licentious tyrant, who exacts even from his wives themselves a degree of submission and respect which borders upon idolatry, and which God and nature never meant should be paid to a mortal.’

Tarudant resembles a hamlet rather than a town: its walls are extensive, but the buildings are half in ruins, separated by lofty date trees, and the remaining houses mean and inconvenient. It is a frontier town, and when Morocco was divided into petty states, was the metropolis of a kingdom. The emperor claims a sovereignty over the neighbouring deserts, and the Arabs, but it is merely nominal. These Arabs live in tents, wander about in search of plunder, and their predatory expeditions sometimes extend to Nigritia, from whence they carry off Negroes. The principal manufactures at Tarudant are haicks, the upper garments of the Moors, and the making copper utensils.

Soon after the prince's amendment, an order came for Mr. Lempriere to go to Morocco. His journey and his plan of cure had been misrepresented to the emperor; and our author departed with a gold watch, an indifferent horse, and a few hard dollars forced into his hand contrary to his inclination. These were the only rewards for an inconvenient journey of 500 miles, and his more inconvenient residence at Tarudant. In this journey he traversed Mount Atlas. For four hours the ascent was uninterrupted, owing to the road being narrow, rocky, and steep. From its abrupt short turnings, it is called in the Arabic the Camel's Neck. The admirers of the poetry of Greece and Rome will consider Atlas as classic ground; but

to the traveller it affords little that is interesting; and the little which a warm summer might produce was invisible in December, the period of our author's journey. The summits of the mountain, even in the internal part of Africa, are constantly covered with snow; and it is a common opinion that those who attempt to ascend to the top die instantly. This was said to have happened to some Brebes, a race which deserves particular attention; and our readers will recollect that they met with the same race on the other side of Africa, when they travelled with Mr. Bruce into Abyssinia. They are the ancient shepherds, and their name is the source of the appellation given by the more polished to the ruder nations—viz. barbarians.

‘ These people differ entirely from the Arabs and Moors. They are the original inhabitants of the country, who at the time of the conquest by the Arabs, fled into these mountains, where they have ever since continued, and in a great measure maintained their independence. Each village is under the direction of a Shaik, who, contrary to the practice in the encampments of the Arabs, is an officer of their own choice.

‘ The Brebes are a very athletic and strong-featured people, patient and accustomed to hardships and fatigue, and seldom remove far from the spot where they reside. They shave the fore part of the head, but suffer their hair to grow from the crown as far behind as the neck. They wear no shirt or drawers; they are only covered by one woollen garment without sleeves, and belted round the middle, though I have seen some few cover it with the haick. Their principal amusement is in the use of their muskets; they are indeed excellent marksmen, and are very dextrous in twirling their muskets round, throwing them very high in the air, and afterwards catching them. So attached are they to these instruments, that they frequently go to the expence of sixty or even eighty ducats, to ornament them with silver and ivory.

‘ Their employment consists principally in cultivating the vallies, looking after their cattle, and hunting wild beasts, the skins of which become a very valuable article for sale. Like the Arabs they have their regular markets for the disposal of cattle, &c. where they either receive money or some other article in exchange. They have fallen, in a great measure, into the customs and religion of the Moors, but they still retain their original language; and a Moor is frequently obliged to use an interpreter to enable him to converse with them.

‘ Besides those who reside in huts in the vallies, which are numerous, there are also others who live in caves in the upper parts of the mountains; so that the number of the whole must be very considerable.’

These Brebes are not wholly conquered: they occasionally
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refuse to pay tribute, without the emperor being able to compel them to do it. In these regions our author met with the ancient pipe in its simplest state, a common cane, without any cork or stop to it. The internal parts of the mountains are said to abound with iron and even gold, but none of these mines are explored. The wild beasts of the Atlas are seldom dangerous but during the severity of winter. The arga-tree, of which there were numerous forests on the mountain, is the only vegetable seen there; but in the valleys, the gardens and inclosures were highly verdant even in December: corn was growing with luxuriance, and fruit-trees of every description were beautiful and flourishing, enlivened by the song of numerous birds of a beautiful plumage.

For our author's description of the capital we must refer to the work. The Jews are the most active persons in the empire, and they are very numerous in Morocco. The Jewesses are fond of intrigues; and, as they are usually, *at home*, treated with as much rigour as the Moorish women, it is justly observed by our author, that, deriving 'no credit from the preservation of their honour, they incur, in their own estimation, little disgrace by its loss.' The apartments of the emperor have scarcely as much furniture as those of some of his subjects. Handsome carpets, a mattress on the ground, and a couple of European bedsteads, common ornaments and *ornaments* only, constitute the whole. The gardens within the palace are very neat: they contain orange and olive trees, variously arranged, intersected with streams of water, reservoirs, and fountains. Those on the outside are surrounded with walls, and irregularly planted with olives: they are usually divided into four square walks.

After many delays, Mr. Lempriere was at last introduced to the emperor, and gives a full account of his court, his political conduct, and that of his predecessor. Sidi Mahomet was fond of conversation, asked frequent questions, and gained in that way much information. He is said to have had a sound understanding; but as he had no assistance from education, his religion betrayed him into illiberality and cruelty, while despotic power rendered him trifling and capricious. His life was rendered miserable by apprehensions of poison, and the superior popularity of Muley Yazid, the present emperor. This prince is, however, represented as a dutiful son, a firm, steady, and political prince. He retired from the power of his father to a sanctuary; but, though places of this kind are usually considered as inviolable, the emperor first endeavoured to persuade the saints to protect him no longer, and at last determined to take him away by force. The saints hearkened

to the emperor, and desired him to depart. He immediately obeyed and mounted his horse, which was well trained, and understood motions imperceptible to the bystanders. When mounted, the courser was whipped and spurred apparently with great violence; but he remained immovable. 'You see, said the prince, that it is God's will that I should stay here, and no other power can drive me out.' The credulous saints obeyed such a manifest interference of the superior power; and the emperor had recourse to force: this was eluded on various pretexts; and, just before the last determined attempt, Sidi Mahomet died. He seems to have had the usual cruelty, hypocrisy, and deceit of eastern arbitrary monarchs, joined with intolerance, avarice, meanness, and cunning, but sometimes contrasted with a cheerful good humour, a wish to instruct, with liberality, justice, and even humanity. Notwithstanding the exorbitant taxes which he levied, and his avarice, he is supposed by our traveller not to have been wealthy.

After Mr. Lempriere had stayed some time at Morocco, his patient Muley Abfulem came there, and brought the captain of a Guinea ship which had been wrecked on the coast of Africa, the crew of which had been seized by some wild Arabs, different in appearance from any others which our author saw. 'They wear their hair long, which is of a dark black, darting from the head like porcupine's quills;' their complexions are brown, noses very pointed, eyes dark and staring, beards long, and, in their features, resembling lunatics. Their persons are strong and muscular; they are usually naked, or wear only a small garment round the waist. Our author seems to have rescued the crew of the Guinea-man from these savages, but received no other reward from Muley Abfulem, who at last departed without noticing him.

The Moors are indolent, ignorant, and talkative: notwithstanding the Mahometan law of ablutions, they are very dirty. When visited they rise not from their carpets, and the usual regale is tea, which is always served immediately on a visit, in very small cups often repeated. Their breakfast is a composition of water and flour, boiled with an herb which gives it a yellow tinge, and it is sometimes eat with fruit and bread. They have spoons, but neither knives nor forks; so that they tear the meat with their fingers, and take up the cuscofoo by handfuls. In general, the Moors are very abstemious; and will undertake long journeys with the assistance only of a little bread and a few figs. They are unwilling to admit any one into their houses if they can avoid it, and seat themselves often on a carpet before the door, where they receive their friends, drink tea, smoke, and converse: occasionally they play at an
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inferior kind of chess or draughts, at which they are said to be expert; but their most frequent employment is conversation, and the common topics are the occurrences of the place, their religion, women, and horses. Their curiosity and their fondness for news are unbounded; but their conversation is seldom distinguished by decency, propriety, or even decorum. They are fond of their horses, and expert in all the exercises on horseback. The description of their domestic manners, and of the annual caravan, offers nothing particularly new.

Our author's profession, we have remarked, allowed of his being admitted to the harem, and what remains of this article will contain a particular account of his visit to this sacred spot. The public and usual entrance is through a long arched doorway, guarded on the outside by ten soldiers, and in the hall an alcaide with a guard of seventeen eunuchs is placed. On entering the court into which the women's apartments open, our author discovered a motley group of concubines, domestics, and Negro slaves, differently employed, chiefly in domestic affairs, or sitting on the ground in conversation. The ladies, when they knew the traveller's business and profession, were earnest to engage his attention, to know their complaints, which, as usual, they supposed he understood by feeling the pulse; and, from their eagerness or inattention, did not preserve even the appearances of decency, that European ladies would think indispensable. Through the first court, our author passed through two or three others, till he reached the apartment of Lalla Zara, his patient, whose complaint was a weakness of the stomach, brought on by poison, administered by jealousy. She had been handsome; but her skin, from being fair and clear, was of a sickly brown, which joined to decayed teeth, rendered her figure ghastly and disgusting. She was about 36, and notwithstanding her complaints had two healthy children, one of six years, and the other about twelve months old. Lalla Zara was affable and polite; though deprived of health, she retained her vivacity, and appeared pleasing and interesting. Our author's description of the other ladies we shall transcribe.

‘ I found Lalla (Lalla means mistress or sultana) Batoom to be a perfect Moorish beauty; she was most immoderately fat, about forty years of age, with round and prominent cheeks, which were painted a deep red, small black eyes, and a visage completely guiltless of expression. She was sitting upon a mattress on the floor, which, as usual, was covered with fine white linen, and she was surrounded with a large party of concubines, whom I was informed she had invited to be her visitors on the occasion. Her room bore a much greater appearance of grandeur than that of Lalla Zara, and she was indulged with a whole square to herself.

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‘ As soon as I entered her apartment, Lalla Batoon requested me to be seated close by her side, and to feel her pulse. Her complaint was a slight cold, of which an unconquerable desire of seeing me had most probably been the occasion. As soon as I had felt her pulse, and pronounced my opinion, I was employed in going through the same ceremony with all the other ladies in the room, who desired I would acquaint them with all their complaints, without any further enquiries. From the great experience which I had acquired in this kind of practice at Tarudant, and from the knowledge which I had attained of their complaints, which in general proceeded from too violent an attack upon the coscofoo, I was enabled to make no despicable figure in this mysterious art, and was very successful in my opinions.’

‘ After I had concluded my visit to the queen of the Harem, I was next conducted to Lalla Douyaw, the favourite wife of the late emperor, whom I found to be what would be termed in Europe a very fine and beautiful woman. She is a native of Genoa, and was, with her mother, shipwrecked on the coast of Barbary, whence they became the emperor’s captives. At that period, though but eight years of age, her personal charms were so very promising and attractive, that they induced the emperor to order her to be taken forcibly from her mother, and placed in his Harem, where, though at so early a period of life, every means were in vain employed to entice her to change her religion, till at length the emperor threatened to pull up every hair of her head by the roots if she desisted any longer; and she then found herself obliged to submit to his inclinations.

‘ After remaining some time in the character of a concubine, the emperor married her; and from her great beauty, address, and superior mental accomplishments, she soon gained his best affections, which she ever after possessed. She had, indeed, so much influence over him, that though he was naturally of a very stubborn disposition, she was never known to fail in any favour she solicited, provided she persevered in her request.

‘ When I saw her she was about thirty years of age; in her person rather corpulent, and her face was distinguished by that expressive beauty which is almost peculiar to the Italian women. Her address was pleasing, and her behaviour polite and attentive. In the Harem, from her accomplishments in reading and writing well the Arabic language, she was considered by the other females as a superior being.’

The harem forms a part of the palace, without any other communication with it than a private door, through which the emperor only passes.

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‘ The apartments, which are all on the ground floor, are square, very lofty, and four of them enclose a spacious square court, into which they open by means of large folding-doors. These, as in other Moorish houses, which in general have no windows, serve the purpose of admitting light into the apartments. In the centre of these courts, which are floored with blue and white checquered tiling, is a fountain, supplied by pipes from a large reservoir on the outside of the palace, which serves for the frequent ablutions recommended by the Mahometan religion, as well as for other purposes.

‘ The whole of the Harem consists of about twelve of these square courts, communicating with each other by narrow passages, which afford a free access from one part of it to another, of which all the women are allowed to avail themselves.

‘ The apartments are ornamented externally with beautiful carved wood, much superior to any I have ever seen in Europe, as well for the difficulty of the workmanship, as for the taste with which it is finished. In the inside, most of the rooms are hung with rich damask of various colours; the floors are covered with beautiful carpets, and there are mattresses disposed at different distances for the purposes of sitting and sleeping.

‘ Besides these, the apartments are furnished at each extremity with an elegant European mahogany bedstead, hung with damask, having on it several mattresses placed one over the other, which are covered with various coloured silks; but these beds are merely placed there to ornament the room. In all the apartments, without exception, the ceiling is wood, carved and painted. The principal ornaments in some, were large and valuable looking-glasses, hung on different parts of the walls. In others, clocks and watches of different sizes, in glass cases, were disposed in the same manner. In some of the apartments I observed a projection from the wall, which reached about half way to the ceiling, on which were placed several mattresses over each other, and each covered with silks of different colours. Above and below this projection, the wall was hung with pieces of sattin, velvet, and damask, of different colours, ornamented on each edge with a broad stripe of black velvet, which was embroidered in its centre with gold.

‘ The whole Harem was under the management of the principal sultana, Lalla Batoom: that is in general she was distinguished by the title of mistress of the Harem, without having any particular controul over the women. This lady and Lalla Dowyaw, the favourite, were indulged with a whole square to themselves; Lalla Zara and all the concubines, were only allowed each a single room.

‘ Each female had a separate daily allowance from the emperor, propor-

proportioned to the estimation in which they were held by him. Out of this they were expected to furnish themselves with every article of which they might be in want; the Harem is therefore to be considered as a place where so many distinct lodgers have apartments without paying for them, and the principal sultana is the mistress of the whole.

'The daily allowance which each woman received from the late emperor for her subsistence was very trifling indeed. Lalla Douyaw, the favourite sultana, had very little more than half-a-crown English *per diem*, and the others less in proportion. It must be allowed, that the emperor made them occasional presents of money, dress, and trinkets; but this could never be sufficient to support the number of domestics and other expences they must incur. Their greatest dependance, therefore, was on the presents they received from those Europeans and Moors who visited the court, and who employed their influence in obtaining some particular favour from the emperor.'

The ladies furnish their own rooms, hire their own domestics, and do what they please in the harem. They dare not, however, go out, except when they attend the emperor; and they are then escorted by a party of soldiers, and covered by impenetrable veils. The Moorish women have, in general, an inexpressive countenance, and a rustic simplicity of manners: they are short, usually fat and square, with large hands and feet. The complexions are of a clear brown, or fallow; faces round; eyes generally black; nose and mouth small, and teeth usually good. Corpulence is considered as a beauty; and, when their indolence does not sufficiently encourage it, they add a grain, which is called *ellhouba*, in their *cuscofoo*. The ladies paint their cheeks of a deep brown, and stain their eyelids and eye-brows with a black powder. A long black mark is painted on the forehead, the tip of the nose, and several others on each cheek. The chin is stained of a deep red, and from thence down to the throat runs a long black stripe. The inside of the hands and nails are stained of a deep red, almost black, and the back of the hand has several fancy marks of the same colour. The chief entertainment of the women is conversation; but they are simple and childish; their minds are uncultivated, and the absolute submission in which they live, prevents the smallest mental exertion.

Mr. Lempriere's journey home, for he at last obtained permission to return, furnishes nothing remarkable. He went again to Barbary, to procure a more complete account of the emperor's death, and the events which attended the succession of Muley Yazid. These are the subject of the last chapter: the circumstances are not very interesting, and the length of this article, the discussions we have engaged in, with our very candid

candid and entertaining traveller, prevent us from enlarging on the subject.

The Life of Samuel Johnson, LL. D. comprehending an Account of his Studies and numerous Works, in Chronological Order; A Series of his Epistolary Correspondence and Conversations with many eminent Persons; and various Original Pieces of his Composition, never before published.

(Continued from Vol. II. New Arrang. p. 340)

THE events of Johnson's life, related by friend and foe; by panegyrists and satyrical defamers; by the lovers of anecdotes, or the followers of party, are sufficiently known. It is not our intention to fill our pages with what is common: the features of his mind were also strong and prominent; it is easy to form a likeness by the slightest sketch, and that likeness has been often taken, sometimes with a favourable, flattering pencil, sometimes in the broader style of caricature. Where we can catch, in the laborious volumes of Mr. Boswell, Johnson talking without disguise, contending not for victory but truth, bending the full powers of his mighty mind to add to our knowledge in the science of wisdom, or to draw with precision the line which distinguishes right from wrong, we shall endeavour to catch the spark, and to preserve it from the cumbrous load, where it might otherwise remain buried.

An early observation of Johnson leads us to make one remark, not indeed entirely connected with the plan we have laid down, but of too much importance to be overlooked. The two years which he spent at home, after his return from Stourbridge, was what he thought idleness. Yet he read various works, and many ancient authors, whose manly dignity of sentiment he commends with justice: it was, however, without a plan, and probably without continued application. But was not this the usual tenour of the whole life of Johnson? If these volumes speak any definite language, of which indeed there may be some doubts, it is that Johnson never studied any science with systematic application; and we may add, never exerted the whole of his abilities on any one work. His reading seems to have been casual, generally desultory. To conversation he owed much of his varied knowledge; and to his vigorous, comprehensive powers, he was indebted for that clearness of distinction, that pointed judicious discrimination, which elucidated every question, and astonished every hearer. From this casual reading, he rose with a mind seldom fatigued; endowed with a clear, accurate perception, the variety of his studies relieved, without fatiguing or perplexing him: the ideas, arranged in order, were ready for use, adorned with all the energy

energy of language and force of manner. But the labour of literature was a task, from which he always wished to escape; and as he could excel others without great exertion, we seldom perceive his faculties brought forward in their full power. We scarcely find any attempt, beyond a periodical paper, which did not languish in his hand, and which he did not, professedly, continue with lassitude and fatigue.

We see nothing very interesting, consistent with the plan we have mentioned, till after Johnson's arrival in London. His opinions, scarcely formed, were not, in any instance, brought forward with effect; and his own account of persons and circumstances, related many years afterwards, may have received a tincture from subsequent events. Yet perhaps the reader will peruse, with some entertainment, Mr. Boswell's account of the early life of Johnson, and admire the exertions of ingenuity, to prove that Johnson was a gay, lively, polite, and accomplished young fellow: it seems, in our author's opinion, an instance of great talents that he could persuade a widow, upwards of forty, unpleasing in person and manner, to marry him, when only half her age. Indeed the entertainment resembles the representation of Marplot, always at a loss, and seeking for excuses, because he is unable or unwilling to account for common conduct from obvious causes.—It is a circumstance of some importance to illustrate the subject of the debates, as published in the *Gentleman's Magazine*, under fictitious names.

* It appears from some of Cave's letters to Dr. Birch, that Cave had better assistance for that branch of his Magazine, than has been generally supposed; and that he was indefatigable in getting it made as perfect as he could.

* Thus 21st July, 1735. "I trouble you with the inclosed, because you said you could easily correct what is herein given for lord C—ld's speech. I beg you will do as soon as you can for me, because the month is far advanced.

* And, 15th July, 1737. "As you remember the debates so far as to perceive the speeches already printed are not exact, I beg the favour that you will peruse the inclosed, and, in the best manner your memory will serve, correct the mistaken passages, or add any thing that is omitted. I should be very glad to have something of the duke of N—le's speech, which would be particularly of service.—A gentleman has lord Bathurst's speech to add something to."

* And July 3, 1744. "You will see what stupid, low, abominable stuff is put upon your noble and learned friend's character, such as I should quite reject, and endeavour to do something better towards doing justice to the character. But as I cannot expect to attain my desires in that respect, it would be a great satisfaction to me,

me, as well as an honour to our work, to have the favour of the genuine speech. It is a method that several have been pleased to take, as I could shew, but I think myself under a restraint. I shall say so far, that I have had some by a third hand, which I understood well enough to come from the first; others by penny-post, and others by the speakers themselves, who have been pleased to visit St. John's Gate, and shew particular marks of their being pleased."

' There is no reason, I believe, to doubt the veracity of Cave. It is, however, remarkable, that none of these letters are in the years during which Johnson alone furnished the debates, and one of them is in the very year after he ceased from that labour. Johnson told me, that as soon as he found that the speeches were thought genuine, he determined that he would write no more of them, for "he would not be accessory to the propagation of falsehood."

What was done the year before, and after Johnson engaged in this department of the business, was probably done in the interval; and, even with these corrections, a conscience like Johnson's might reasonably be hurt, by even the appearance of imposition. This tenderness of conscience did not, however, appear in the subsequent transactions, particularly in his denying that he had *written* the papers marked T in the *Adventurer*, on the poor pretext that he *dictated* them only.

The publication of the Dictionary occasioned the remarkable letter written by Johnson to lord Chesterfield. He always denied the story of his having been disgusted by seeing Colley Cibber walk out of lord Chesterfield's apartment, when his admission had been denied. The letter, which owes its chief fame to the great curiosity excited by its being so long withheld, we shall transcribe.

' My Lord,

February, 1755.

' I have been lately informed, by the proprietor of the World, that two papers, in which my dictionary is recommended to the public, were written by your lordship. To be so distinguished, is an honour, which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge.

' When, upon some slight encouragement, I first visited your lordship, I was overpowered, like the rest of mankind, by the enchantment of your address; and could not forbear to wish that I might boast myself *Le vainqueur du vainqueur de la terre*;—that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged, that neither pride nor modesty would suffer me to continue it. When I had once addressed your lordship in public, I had exhausted all the art of pleasing

ing which a retired and uncourtly scholar can possess. I had done all that I could, and no man is well pleased to have his all neglected, be it ever so little.

‘ Seven years, my lord, have now passed, since I waited in your outward rooms, or was repulsed from your door: during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before.

‘ The shepherd in Virgil grew at last acquainted with love, and found him a native of the rocks.

‘ Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron, which providence has enabled me to do for myself.

‘ Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for I have been long wakened from that dream of hope, in which I once boasted myself with so much exultation, my lord, your lordship’s most humble, most obedient servant,

‘ SAM. JOHNSON.’

The first conversation of importance is that with Dr. Burney, respecting Shakspeare and his critics. We shall add it without a comment, though we cannot fully agree in the lexicographer’s opinions.

‘ Soon after this Mr. Burney, during a visit to the capital, had an interview with him in Gough Square, where he dined and drank tea with him, and was introduced to the acquaintance of Mrs. Williams. After dinner, Mr. Johnson proposed to Mr. Burney to go up with him into his garret, which being accepted, he there found about five or six Greek folios, a deal writing desk, and a chair and a half. Johnson giving to his guest the entire seat, tottered himself on one with only three legs and one arm. Here he gave Mr. Burney Mrs. Williams’s history, and shewed him some volumes of his Shakspeare already printed, to prove that he was in earnest. Upon Mr. Burney’s opening the first volume, at the Merchant of Venice, he observed to him, that he seemed to be

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more severe on Warburton than Theobald. "O poor Tib! (said Johnson), he was ready knocked down to my hands; Warburton stands between me and him." "But sir, (said Mr. Burney) you'll have Warburton upon your bones, won't you?" "No, sir; he'll not come out: he'll only growl in his den." "But you think, sir, that Warburton is a superior critic to Theobald?"—"O, sir, he'd make two-and-fifty Theobalds, cut into slices! The worst of Warburton is, that he has a rage for saying something when there's nothing to be said."—Mr. Burney then asked him whether he had seen the letter which Warburton had written in answer to a pamphlet addressed "To the most impudent man alive." He answered in the negative. Mr. Burney told him it was supposed to be written by Mallet. The controversy now raged between the friends of Pope and Bolingbroke; and Warburton and Mallet were the leaders of the several parties. Mr. Burney asked him then if he had seen Warburton's book against Bolingbroke's philosophy? "No, sir; I have never read Bolingbroke's impiety, and therefore am not interested about its confutation."

Though we have declined taking much from Mr. Boswell's own observations, as in truth there is little worth taking, we must mention those respecting Johnson's pension. What were the motives of offering it, whether to balance the beam, by pensioning *one* Englishman, or from a real regard to Johnson, is not ascertained. To him it appeared, from all sides, as a voluntary offer, as a complimentary return, for his literary undertakings: in that view, it had been well earned, and it was a proper reward for distinguished merit. No imputation can therefore lie on Johnson for accepting it. But another question will recur, how he could with propriety receive a reward from a king, the claims of whose family he had always opposed? Various reasons might be assigned; but the flattering appearance of the motive may have precluded any farther enquiry; and, while the pill is gilded, the patient does not reflect on the bitter drug of which it is composed.

The introduction of Mr. Boswell to Dr. Johnson, 'the great th' important day,' in the editor's estimation, might deserve notice, if we were more inclined to laugh with, or at the affected self-importance assumed. The following remarks, in a subsequent conversation, are curious.

"Madness frequently discovers itself merely by unnecessary deviation from the usual modes of the world. My poor friend Smart shewed the disturbance of his mind by falling upon his knees, and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, it is greater madness not to pray at all, than to pray as Smart did, I am afraid there
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are so many who do not pray, that their understanding is not called in question."

Concerning this unfortunate poet, Christopher Smart, who was confined in a mad-house, he had, at another time, the following conversation with Dr. Burney. *Johnson* "It seems as if his mind had ceased to struggle with the disease; for he grows fat upon it." *Burney*. "Perhaps, sir, that may be from want of exercise." *Johnson*. "No sir; he has partly as much exercise as he used to have; for he digs in the garden. Indeed before his confinement, he used for exercise to walk to the ale-house; but he was carried back again. I did not think he ought to be shut up. His infirmities were not noxious to society. He insisted on people praying with him; and I'd as lief pray with Kit. Smart, as any one else. Another charge was that he did not love clean linen, and I have no passion for it."

That Johnson himself was mad Mr. Boswell denies in the former part of the work, and distinguishes between a disorder that affects the imagination and spirits, while the judgment is sound, from one in which the judgment is affected: it is illustrated by a just remark, quoted from professor Gaubius at Leyden. If, says he, a man tells me that he imagines he sees a ruffian coming against him with a drawn sword, though at the same time he is conscious that it is a delusion, I pronounce him to have a disordered imagination: but if he tells me he sees it, and in consternation calls me to look at it, I pronounce him to be mad. Yet, even with this distinction, which is unawares admitted, we fear Gaubius would condemn Johnson. He did not indeed see the ruffian, but he saw an avenging jealous God, ready to take advantage of every idle word, and every inconsiderate action; he sees the Almighty in a different light from what he is represented in the purer page of the Gospel, which is scarcely different from the madness described. It was not, however, so. The mind, like the body, has its weak organs: in other words, the impressions on some subjects are so deeply fixed, that the judgment is no longer able to guide the operations of the mind in reasoning on, or in judging of them. The imagination seizes the rein, and till the force of the idea is lessened from habit, the usual powers are suspended. But this is not madness, though considered as such in Dr. Arnold's work, or every body is mad, for strong impressions of various kinds will in different minds produce similar effects. Mr. Boswell, as a proof of Johnson's sanity, tells us that he drew up his case in Latin, and that the composition shewed an uncommon *vigour of fancy, taste, and judgment*. We do not conceive how a vigour of '*fancy*' can be displayed on such a subject, except by a madman: '*taste*'

too is a term very strangely applied. It was indeed an unaccountable 'fancy' to number the lines in two tragedies of Euripides, the Georgics of Virgil, &c. to frame a table, showing, according to the number of lines read in a day, how soon each may be completed.—But to return.

Johnson, it is observed, did not believe in spirits; and our editor contends, what is probably true, that the imposture of the Cock-lane ghost was detected by him. Yet by the circumstances of the examination, he seems to have gone with almost a willingness to believe, and a mind scarcely in suspense. Of Goldsmith, Mr. Boswell gives, we think, a just character, and it is drawn up with easy elegance. 'His mind, he observes, resembled a fertile but a thin soil. There was a quick but not a strong vegetation of whatever chanced to be thrown on it. No deep root could be struck. The oak of the forest did not grow there; but the elegant shrubbery, and the gay parterre, appeared in gay succession.' We were pleased at the first reading with this trait: it is elegant, and characteristic of more than one person; nor could we refrain writing on the margin, 'de te fabula.' It was on the second reading that we were disgusted with the concluding discordant metaphor. The shrubbery and the parterre do not appear successively in the same spot: Mr. Boswell's fancy was changing places, or viewing successive scenes in a mirror.

Of Johnson's conversation the character of authors forms a very pleasing part. From the oaks of this forest, rather than from the elegant shrubbery or the gay parterre, we shall collect a few wreaths.

'Dr. John Campbell, the celebrated political and biographical writer, being mentioned, Johnson said, "Campbell is a man of much knowledge, and has a good share of imagination. His 'Hermippus Redivivus' is very entertaining, as an account of the Hermetick philosophy, and as furnishing a curious history of the extravagancies of the human mind. If it were merely imaginary, it would be nothing at all. Campbell is not always rigidly careful of truth in his conversation; but I do not believe there is any thing of this carelessness in his books. Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years; but he never passes a church without pulling off his hat. This shews that he has good principles. I used to go pretty often to Campbell's on a Sunday evening, till I began to consider that the shoals of Scotchmen who flocked about him might probably say, when any thing of mine was well done, "Ay, ay, he has learned this of *Campbell!*"

'He talked very contemptuously of Churchill's poetry, observing, that, "it had a temporary currency, only from its audacity

of abuse, and being filled with living names, and that it would sink into oblivion." I ventured to hint that he was not quite a fair judge, as Churchill had attacked him violently. *Johnson*. "Nay, sir, I am a very fair judge. He did not attack me violently till he found I did not like his poetry; and his attack on me shall not prevent me from continuing to say what I think of him, from an apprehension that it may be ascribed to resentment. No, sir, I called the fellow a blockhead at first, and I will call him a blockhead still. However, I will acknowledge that I have a better opinion of him now, than I once had, for he has shewn more fertility than I expected. To be sure, he is a tree that cannot produce good fruit: he only bears crabs. But, sir, a tree that produces a great many crabs is better than a tree which produces only a few."

In the following character *Johnson* talks for victory, or what is worse, decides against a man whose works he had not read.

* Goldsmith being mentioned;—*Johnson*. "It is amazing how little Goldsmith knows. He seldom comes where he is not more ignorant than any one else." *Sir J. Reynolds*. "Yet there is no man whose company is more liked." *Johnson*. "To be sure, sir, when people find a man of the most distinguished abilities as a writer, their inferior while he is with them, it must be highly gratifying to them. What Goldsmith comically says of himself is very true,—he always gets the better when he argues alone;—meaning, that he is master of a subject in his study, and can write well upon it; but when he comes into company, grows confused, and unable to talk. Take him as a poet, his *Traveller* is a very fine performance; aye, and so is his *Deserted Village*, were it not sometimes too much the echo of his *Traveller*. Whether, indeed, we take him as a poet,—as a comic writer,—or as an historian, he stands in the first class." *Boswell*. "An historian! My dear sir, you surely will not rank his compilation of the Roman history with the works of other historians of this age?" *Johnson*. "Why, who are before him?" *Boswell*. "Hume, Robertson, lord Lyttleton." *Johnson*. (His antipathy to the Scotch beginning to rise,) "I have not read Hume; but, doubtless, Goldsmith's *History* is better than the *verbiage* of Robertson, or the foppery of Dalrymple." *Boswell*. "Will you not admit the superiority of Robertson, in whose *History* we find such penetration, such painting?" *Johnson*. "Sir, you must consider how that penetration and that painting are employed. It is not history, it is imagination. He who describes what he never saw, draws from fancy. Robertson paints minds as sir Joshua paints faces in a history piece: he imagines an heroic countenance. You must

look upon Robertson's work as romance, and try it by that standard. History it is not. Besides, sir, it is the great excellence of a writer to put into his book as much as his book will hold. Goldsmith has done this in his History. Now Robertson might have put twice as much into his book. Robertson is like a man who has packed gold in wool: the wool takes up more room than the gold. No, sir; I always thought Robertson would be crushed by his own weight,—would be buried under his own ornaments. Goldsmith tells you shortly all you want to know. Robertson detains you a great deal too long. No man will read Robertson's cumbrous detail a second time; but Goldsmith's plain narrative will please again and again. I would say to Robertson what an old tutor of a college said to one of his pupils: "Read over your compositions, and wherever you meet with a passage which you think is particularly fine, strike it out." Goldsmith's abridgment is better than that of Lucius Florus, or Eutropius; and I will venture to say, that if you compare him with Vertot, in the same places of the Roman History, you will find that he excells Vertot. Sir, he has the art of compiling, and of saying every thing he has to say in a pleasing manner. He is now writing a Natural History, and will make it as entertaining as a Persian Tale*."

The whole of the following conversation, perhaps, cannot be defended. Addison had certainly more 'profound,' learning than Dr. Johnson is willing to allow; and the historian should certainly possess an extensive knowledge of human nature, to be able to discriminate the effects of weaknesses, prejudices, and passions; he should have an acute discernment and a sound judgment.

* Goldsmith, as usual, endeavoured with too much eagerness, to shine, and disputed very warmly with Johnson against the well-known maxim of the British constitution, 'the king can do no wrong,' affirming, that what was morally false, could not be politically true; and as the king might, in the exercise of his regal power, command and cause the doing of what was wrong, it certainly might be said, in sense and in reason, that he could do wrong." *Johnson*. "Sir, you are to consider, that in our constitution, according to its true principles, the king is the head; is supreme; he is above every thing, and there is no power by which he can be tried. Therefore it is, sir, that we hold the king can do no wrong, that whatever may happen to be wrong, in government may not be above our reach, by being ascribed to majesty. Redress is always to be had against oppression, by punish-

* The language would have been 'more germane to the matter,' if he had said—Goldsmith is writing a natural history, and will make it a Persian Tale. It is in many respects an idle romance.

ing the immediate agents. The king, though he should command, cannot force a judge to condemn a man unjustly; therefore it is the judge whom we prosecute and punish. Political institutions are founded upon the consideration of what will most frequently tend to the good of the whole, although now and then exceptions may occur. Thus it is better in general that a nation should have a supreme legislative power, although it may at times be abused. And then, sir, there is this consideration, that *if the abuse be enormous, nature will rise up, and claiming her original rights, overturn a corrupt political system.*" I mark this animated sentence with peculiar pleasure, as a noble instance of that truly dignified spirit of freedom, which ever glowed in his heart, though he was charged with slavish tenets by superficial observers, because he was at all times indignant against that false patriotism that pretended love of freedom, that unruly restlessness, which is inconsistent with the stable authority of any good government.

"This generous sentiment, which he uttered with great fervour, struck me exceedingly, and stirred my blood to that pitch of fancied resistance, the possibility of which I am glad to keep in mind, but to which I trust I never shall be forced."

"Great abilities (said he) are not requisite for an Historian; for in historical composition, all the greatest powers of the human mind are quiescent. He has facts ready to his hand; so there is no exercise of invention. Imagination is not required in any high degree, only about as much as is used in the lower kinds of poetry. Some penetration, accuracy, and colouring will fit a man for the task, if he can give the application which is necessary."

"Bayle's Dictionary is a very useful work for those to consult who love the biographical part of literature, which is what I love most."

"Talking of the most eminent writers in queen Anne's reign, he observed, "I think Dr. Arbuthnot the first man among them. He was the most universal genius, being an excellent physician, a man of deep learning, and a man of much humour. Mr. Addison was, to be sure, a great man; his learning was not profound; but his morality, his humour, and his elegance of writing, set him very high."

Pity, says Johnson, on another occasion, is not natural to man: children and savages are always cruel; and this sentiment is acquired and improved by the cultivation of reason. The vast comprehensive powers of Johnson might have expanded these ideas into an useful discussion; but he gave only a glance at the subject; and those who may suppose that this view degrades human nature, would do well to enquire, whether it is not more honourable by the powers of reason to correct this propensity, than disgraceful to possess it.

The following observations of Johnson are excellent, though apparently brought forward for the sake of opposition.

‘ Rousseau’s treatise on the inequality of mankind was at this time a fashionable topic. It gave rise to an observation by Mr. Dempster, that the advantages of fortune and rank were nothing to a wise man, who ought to value only merit. *Johnson*. “ If man were a savage, living in the woods by himself, this might be true; but in civilised society we all depend upon each other, and our happiness is very much owing to the good opinion of mankind. Now, sir, in civilised society, external advantages make us more respected. A man with a good coat upon his back meets with a better reception than he who has a bad one. Sir, you may analyse this, and say what is there in it? But that will avail you nothing, for it is a part of a general system. Pound St. Paul’s church into atoms, and consider any single atom; it is, to be sure, good for nothing: but, put all these atoms together, and you have St. Paul’s church. So it is with human felicity, which is made up of many ingredients, each of which may be shewn to be very insignificant. In civilised society, personal merit will not serve you so much as money will. Sir, you may make the experiments. Go into the street and give one man a lecture on morality, and another a shilling, and see which will respect you most. If you wish only to support nature, sir William Petty fixes your allowance at three pounds a year; but as times are much altered, let us call it six pounds. This sum will fill your belly, shelter you from the weather, and even get you a strong lasting coat, supposing it to be made of good bull’s hide. Now, sir, all beyond this is artificial, and is desired in order to obtain a greater degree of respect from our fellow-creatures. And, sir, if six hundred pounds a year procure a man more consequence, and, of course, more happiness than six pounds a year, the same proportion will hold as to six thousand, and so on as far as opulence can be carried. Perhaps he who has a large fortune may not be so happy as he who has a small one; but that must proceed from other causes than from his having the large fortune: for, *ceteris paribus*, he who is rich in a civilised society, must be happier than he who is poor, as riches, if properly used, and it is a man’s own fault if they are not, must be productive of the highest advantages. Money, to be sure, of itself is of no use; for its only use is to part with it. Rousseau, and all those who deal in paradoxes, are led away by a childish desire of novelty. When I was a boy, I used always to chuse the wrong side of a debate, because most ingenious things, that is to say, most new things, could be said upon it. Sir, there is nothing for which you may not muster up more plausible arguments, than those which are urged against wealth and other external advantage. Why now, there is stealing; why should it be thought a crime? When we consider

consider by what unjust methods property has been often acquired, and that what was unjustly got it must be unjust to keep, where is the harm in one man's taking the property of another from him? Besides, sir, when we consider the bad use that many people make of their property, and how much better use the thief may make of it, it may be defended as a very allowable practice. Yet, sir, the experience of mankind has discovered stealing to be so very bad a thing, that they make no scruple to hang a man for it. When I was running about this town a very poor fellow, I was a great arguer for the advantages of poverty; but I was, at the same time, very sorry to be poor. Sir, all the arguments which are brought to represent poverty as no evil, shew it to be evidently a great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune.—So you hear people talking how miserable a king must be, and yet they all wish to be in his place."

Mr. Boswell relates the story of Mrs. Macaulay's dissertation on what in modern language may be called the rights of man, with Dr. Johnson's plain practical proof. The sage added, with singular propriety, 'Sir, your levellers wish to level down as far as themselves; but they cannot bear levelling up to themselves.'

Johnson's conversation with the king has been often retailed. It did equal honour to the good humour of his majesty, and the manly dignity of the author. It can scarcely escape an attentive reader, that Johnson borrowed the complimentary turn of the king, in his remarks to general Paoli: the conversation is not long, and it is interesting.

'They met with a manly ease, mutually conscious of their own abilities, and of the abilities of each other. The general spoke Italian, and Dr. Johnson English, and understood one another very well, with a little aid of interpretation from me, in which I compared myself to an isthmus which joins two great continents. Upon Johnson's approach, the general said, "from what I have read of your works, sir, and from what Mr. Boswell has told me of you, I have long held you in great veneration." The general talked of languages being formed on the particular notions and manners of a people, without knowing which, we cannot know the language. We may know the direct signification of single words; but by these no beauty of expression, no sally of genius, no wit is conveyed to the mind. All this must be by illusion to other ideas. "Sir, (said Johnson) you talk of language as if you had never done any thing else but study it, instead of governing a nation." The general said, "*Questo è un troppo gran complimento*," this is too great a compliment. Johnson answered, "I should

"*I should have thought so, sir, if I had not heard you talk.*" The general asked him, what he thought of the spirit of infidelity, which was so prevalent. *Johnson.* "Sir this gloom of infidelity, I hope, is only a transient cloud passing through the hemisphere, which will soon be dissipated, and the sun break forth with his usual splendour." "You think then, (said the general) that they will change their principles like their clothes." *Johnson.* "Why, sir, if they bestow no more thought on principles than on dress, it must be so." The general said, that "a great part of the fashionable infidelity was owing to a desire of shewing courage. Men who have no opportunities of shewing it as to things in this life, take death and futurity as objects on which to display it." *Johnson.* "That is mighty foolish affectation. Fear is one of the passions of human nature, of which it is impossible to divest it. You remember that the emperor Charles V. when he read upon the tomb-stone of a Spanish nobleman, 'here lies one who never knew fear,' wittily said, 'Then he never snuffed a candle with his fingers.'"

The discourse on our situation in a future state is not very satisfactory. Mr. Boswell has sometimes a bad method of leading out his bear. Johnson properly observes that, in a future state, many of our friendships, particularly those formed on improper grounds, can no longer be satisfactorily remembered; and that relationship is no more. The same chain of reasoning, added to the circumstance, that we are become purely rational, and our interests wholly intellectual, would destroy every idea of the revival of our present affections in a future state. Dr. Johnson did not think it improper, in those who hold the doctrine of purgatory, to pray for the souls of the dead. This says very little towards the general question. He seems also to suppose that there is no well attested story of the appearance of apparitions. Mrs. Bargrave is said to have declared, on her death-bed, that her narrative of the appearance of Mrs. Veale was not true; and we believe even the best authenticated stories of this kind are only the 'embodied forms' of diseased imaginations.

We shall transcribe but a little more; for our article from numerous quotations, is become already sufficiently extensive; and it shall be from the Journal of Johnson's travels through France.

'Sunday Oct. 22. To Versailles, a mean town.—Carriages of business passing.—Mean shops against the wall.—Our way lay through Séve, where the China manufacture.—Wooden bridge at Séve in the way to Versailles.—The palace of great extent.—The front long; I saw it not perfectly.—The Menagerie. Cygnets dark;

dark; their black feet; on the ground; tame.—Halcyons, or gulls.—Stag and hind, young.—Aviary, very large: the net, wire.—Black stag of China, small.—Rhinoceros, the horn broken and pared away, which, I suppose, will grow; the basis, I think, four inches cross; the skin folds like loose cloth doubled over his body, and cross his hips; a vast animal though young; as big, perhaps, as four oxen.—The young elephant, with his tusks just appearing.—The brown bear put out his paws;—all very tame.—The lion.—The tigers I did not well view.—The camel or dromedary with two bunches, called the Huguin, taller than any horse.—Two camels with one bunch.—Among the birds was a pelican, who being let out, went to a fountain, and swam about to catch fish. His feet well webbed: he dipped his head, and turned his long bill sidewise. He caught two or three fish, but did not eat them.

• Trianon is a kind of retreat appendant to Versailles. It has an open portico; the pavement, and, I think, the pillars, of marble.—There are many rooms which I do not distinctly remember.—A table of porphyry, about five feet long, and between two and three broad, given to Lewis XIV. by the Venetian state.—In the council-room almost all that was not door or window, was, I think looking-glass.—Little Trianon is a small palace like a gentleman's house.—The upper floor paved with brick.—Little Vienne.—The court is ill paved.—The rooms at the top are small, fit to sooth the imagination with privacy. In the front of Versailles are small basins of water on the terrace, and other basins, I think, below them.—There are little courts.—The great gallery is wainscotted with mirrors, not very large, but joined by frames. I suppose the large plates were not yet made.—The play-house was very large.—The chapel I do not remember if we saw.—We saw one chapel, but I am not certain whether there or at Trianon.—The foreign office paved with bricks.—The dinner half a louis each, and, I think, a louis over.—Money given at Menagerie, three livres; at palace, six livres.

Oct. 23. Monday. Last night I wrote to Levet.—We went to see the looking-glasses wrought. They come from Normandy in cast plates, perhaps the third of an inch thick. At Paris they are ground upon a marble table, by rubbing one plate on another with grit between them. The various sands, of which there are said to be five, I could not learn. The handle, by which the upper glass is moved, has the form of a wheel, which may be moved in all directions. The plates are sent up with their surfaces ground, but not polished, and so continue till they are bespoken, lest time should spoil the surface, as we were told. Those that are to be polished, are laid on a table covered with several thick cloths, hard strained, that the resistance may be equal; they are then

then rubbed with a hand rubber, held down hard by a contrivance which I did not well understand. The powder which is used last seemed to me to be iron dissolved in aqua fortis; they called it, as Baretti said, *marc de l'eau forte*, which he thought was dregs. They mentioned vitriol and saltpetre. The cannon ball swam in the quick-silver. To silver them, a leaf of beaten tin is laid, and rubbed with quick-silver, to which it unites. Then more quick-silver is poured upon it, which, by its mutual [attraction] rises very high. Then a paper is laid at the nearest end of the plate, over which the glass is slid till it lies upon the plate, having driven much of the quick silver before it. It is then I think, pressed upon cloths, and then set sloping to drop the superfluous mercury; the slope is daily heightened towards a perpendicular.

We have now concluded the first volume, from which we have endeavoured to cull some flowers; and, so far as human patience will admit, to check the rising indignation, when we perused numerous instances of brutal severity in Johnson, and passive fawning insensibility in his follower. It was said by Goldsmith, that he had nothing of the bear but his skin; but he should have added his teeth and claws. We believe that Johnson did not intend to give pain: that he was often unhappy when he found he had done so, and wished, by soothing complaisance, to heal the wound.—But it was no less a wound, and the fawning of the dog, when in a moment of passion he has bitten his master, does not alleviate the smart. Johnson, as an author, deserves the highest commendation; but we scarcely know whether even his admirable talents could compensate for his surly severity, and render the man, whose writings we esteem, a tolerable companion.—We shall on some future occasion examine the second volume.

A Tour through Italy. Containing full Directions for travelling in that interesting Country. By Thomas Martyn, B. D. F. R. S. 8vo. 6s. Boards. Kearsleys. 1791.

MR. Martyn apologises for adding one to the great number of tours through Italy already published. These were, he observes, chiefly calculated for the amusement of less active readers at home; this work is adapted for the traveller, and to accompany him in his tour, pointing out the most important objects of attention. The design he has very completely effected, for we have not met with such a variety of useful travelling knowledge in any author. What, however, adapts it for the use of the traveller, renders it less an object of our attention. The different tours which our author has examined have contributed so much to his work, that we can only catch a glance,

a glance, often a sudden and interrupted one, of his own remarks. We shall, however, in a very few words, point out the substance of this *Vade Mecum*.

The Introduction contains some information respecting the money of the different states through which the traveller's road lies, from Nice, through Italy to Venice, with directions for the traveller's conduct respecting the exchange; the Piedmontese and Italian weights and measures; the rate of posts, and the various economical observations adapted to different countries. An itinerary of the posts from Lyons to Chambery, from Geneva to Turin, Genoa, Florence, Milan, and Bologna, to Rome; from Rome to Naples, and again from Rome to Florence, Bologna, Venice, Verona, Brescia, and Bergamo; and from Verona through the Tyrol, Manheim, Mentz, Cologne, Liege, Brussels, and Ostend. These are nearly our author's own routes.

As many parts of this journey are not new, we shall not follow Mr. Martyn particularly, but content ourselves with an extract or two, chiefly as a specimen of his very pleasing and familiar descriptions. The first extract respects some observations on Turin.

‘ There is a literary society at Turin, who have published memoirs, under the title of *Miscellanea Philosophico-Mathematica*. Padre Beccaria is professor of natural philosophy. Ignazio Somis is professor of physic, and physician to the king. Dr. Allione, the professor of botany, has a good museum of dried plants, insects, petrifications, and minerals. Dr. Giov. Pier Maria Donà is professor extraordinary of botany, and inspector of the museum of natural history. Dr. Charles Louis Bellardi is a learned physician. S. Bartoli is professor of eloquence. Father Gerdil is a celebrated mathematician. Cavalier Terini has the custody of the royal museum. M. Grafton is professor of the mine academy, and has the direction of the mines of Savoy. The Bezozzis and Pugnani are universally known in the musical world.

‘ The chief trade of this city and country is in thrown silk, which is sent to England and Lyons: they manufacture, however, some of it into excellent stockings, and good silk for furniture. They are famous for rosoli, millefleurs, snuff, chamois gloves, and some other trifles. They import broad-cloths and linen from Great Britain; some woollens and Lyon goods from France; linens from Switzerland and Silesia; also iron, copper, sugar, and drugs of all sorts. Their chief export is cattle, some hemp, thread and cordage: they reckon that upwards of ninety thousand bullocks are annually sent out of Piedmont. Several manufactories are carried on for the king's account, as tobacco, bottles, lead, shot, &c. All the salt used here comes from Sardinia: the king disposes of the
produce

produce of the salt springs in Savoy to the Swiss. A great deal of wine is made in Piedmont, but it is not all good : the principal attention of government has been bestowed on the cultivation of mulberry trees. Rice also is a great object of culture in some provinces. They abound in good fruit, particularly chefnuts ; and are remarkable for fine truffles.

* Piedmont is 150 miles in extent from north to south, but much less from east to west. It is flat, and well watered by rivers and brooks. They have the good sense to make the best use of these for the improvement of their meadows. From the Alps to the Venetian lagunes there is very little uncultivated land. A ridge of low hills, called la Collina, beginning not far from Turin, and continuing along the banks of the Po, for forty or fifty miles, is covered with houses and vineyards, and enjoys delightful and extensive prospects. The Val d'Aosta is interesting to a naturalist, for its copious quartz veins with plenty of native gold : fine-grained lead ore, containing silver, &c ; red antimony ; green lead ore, &c. This is also the country of the Steinbock.'

The account of what has been discovered at Herculaneum is not altogether new. The description of Pompeii is entertaining, and it is not generally known.

* You enter the place by the barracks for the garrison : a portico runs round a square court, supported by stone pillars, stuccoed and painted : the soldiers amused themselves with drawing figures, and writing their names upon the plaster. Near the wall, at this angle, lie fragments of an old Doric temple, of much higher antiquity than the rest of the town. One opening displays some houses, part of a street, and a temple of Isis. The architecture of this is slight ; the walls are covered with ornaments in stucco, executed in a coarse manner : the inscriptions and paintings have been cut out of this, and other buildings, and removed to Portici for greater safety ; but they have left disagreeable vacancies, that disfigure the walls. The penetrale of the temple is a small pavilion, raised upon steps, under which is a vault, supposed to have served the purposes of oracular imposition. The statue of the goddess was fled from her pedestal ; but a variety of instruments and utensils for the sacred ceremonies were found here ; and also some skeletons of her priests. One cannot but wish that they had left the temple as they found it ; with all its furniture and paintings. Hence you go through vineyards, to where they have laid open part of a principal street, one of the city gates, a length of wall, some tombs, and a road without the gate. The walls are built with large pieces of lava in regular courses, and the streets are paved with the same material. Carriage wheels have worn traces in the pavement, from which we may observe, that the distance between the wheels in the Roman car-

riages was four feet; and this street being ten feet wide, there was just room for two of them to pass each other: there is a foot-way raised high on each side, three feet in breadth.

* In the street some of the houses advance before, while others retire behind the line; the materials of which they are constructed are limestone and calcareous concretions from the Appenines; lava, tuffo, and pumice. The shops have stone seats before them, and over their doors sometimes emblems of their trade in relief. The houses are small, and built round courts, from which all the apartments are lighted; in the centre of the court is a grate to carry off the water. The walls of the rooms are stuccoed, and painted in a pretty light taste, with festoons and garlands, masks, animals, fruits, landscapes, and capricious architecture, on brown, orange, and other strong-coloured grounds. The rooms are small, many of them without any light but through the door: the windows were mostly closed with wooden shutters; some few had glass, which was very thick, and far from transparent; others had selenites or isinglass split into thin plates. They have lately discovered rooms of greater extent, adorned with various paintings. In one of them was found the corpse of a female with golden bracelets.

* On each side of the highway, leading towards the sea, are tombs. That of the Terentian family is uncovered: it consists of a square court, on the walls of which are placed the skulls of animals, sacrificed in funeral ceremonies, and large masks with weeping countenances and hollow eyes: the pile on which the bodies were consumed, stands in the centre of the court, near a tower, where the urns were placed in niches.

* The greatest curiosity out of the town, is a suburban villa, exactly in the same state, except that the roof is beaten in, as it was on the day of the eruption. It consists of four levels; namely, the cellars, a ground floor with its portico or cloister; and as it was on a steep declivity, a court above, in which was the street door, and over that a floor for bed chambers. Like the houses in the east, it presents nothing to the road but a bare wall; the windows being all towards the garden. From the town you enter by a court, surrounded with stuccoed columns; adjoining is a triangular area, distributed into alcoves and closets for baths. From this floor a terrace projects on each side, round a large square; and under it is a broad gallery, and covered apartments, for summer residence: on each side under the terraces, runs a portico, meeting opposite the house in a hall, that probably opened into the vineyard or pleasure-grounds. Here was found the skeleton of the master, with the house key, and a purse of gold. The cellars still contain several amphoras, ranged along the walls; and the bones of many wretches, who fled hither for shelter. The ceilings and walls of the rooms in this villa were adorned with a variety of paintings.

painting: and in the window of a bedchamber some panes of glass are still remaining.'

The length of these extracts preclude us from adding more, and their curiosity is an apology for their length. The catalogues of pictures are added in the notes, without any critical remarks, and the Tour is illustrated with an elegant coloured map, pointing out the different roads.

The Income and Expenditure of Great Britain of the last seven Years, examined and stated. By Robert Rayment. 4to. 5s. sewed. Debratt. 1791.

OUR author is well qualified for a clerk at the desk of a financier; but as a politician he is very deficient. His calculations are generally exact, except where, by exaggerating deficiencies, or not admitting of the surplus which balances them, he swells the expenditure too high. It is impossible, however, to follow his calculations minutely, without extending our article to the size of his work; and it must be our business to notice his general remarks or some of his conclusions.

His address to the stockholders, landholders, manufacturers, &c. is calculated for a general alarm, and betrays such a total deficiency of political knowledge, that led us at first to distrust his representations; and such political bias as rendered even his calculations suspicious. The taxes, he says, are paid by the manufacturers, which is true; and raised on the price of the goods, which leads to a doubt, whether we may not be underfold by foreign manufacturers, or whether the Americans may not supply themselves, adding, that from this cause the French have obtained the trade for woollens in Turkey. He ought to have known that it was not this cause which gave the French merchants the ascendancy in the Levant; that America will never undertake manufactures while much greater advantages, with less risk, can be obtained by cultivation; that France, except from some unexpected good events resulting from their revolution, will never be able to be competitors with us in America. These, it may be said, are gratuitous assertions; they are, however, deductions only from what has happened. France was in possession of the commerce with America, and lost it because her manufactures were not lasting, and her merchants not able to give the necessary credit. Where are we to look for rivals? In Spain, where the royal manufactures are conducted at a positive loss; where English goods are admitted under all the disadvantages of a duty, supposed to amount to a prohibition, or the risk of smuggling; in Portugal, in Poland, in Russia. Mr. Rayment dares not deny these facts; any merchant

merchant on the exchange will teach him better: we know that they are true, and have reason to know it. We can add one other remark which he is not aware of; that the chance of rivalry is less from the very circumstance which he reprobates, the annual million; for when government gives but three and a half per cent. for money, the manufacturer can more easily procure it at four. If he doubts of some of the facts respecting the comparative price of French cloths and ours, let him look at the excellent little tract on the Exportation of Wool, by a Wiltshire Clothier, a passage from which we have transcribed in our last Number, p. 237.

Our author next adds *his* plan for lessening the taxes, which differs only from that of Mr. Pitt, by his immediately applying the produce to the repeal of some of the most burthensome taxes. It would require a much more extensive examination than we can give, to examine the different bearings of this measure, and its consequent influence. We are, at least, certain that his instance is an improper one, to repeal the duty on salt, which, in a large family, scarcely amounts to half a farthing a week. He should have adverted rather to the tax on leather.

He next proceeds to the particular subject of his work, the Examination of the Income and Expenditure of this Kingdom. It is an abridged history of the taxes after the fundings in 1784 and 1785. The first circumstance which draws his censure, is the funding of the navy-bills in 1784. In this censure he seems to be well founded, and the system of 1763 was undoubtedly more easy, more simple, and advantageous: we ought perhaps to add, that this is almost the only part of his subject that has not particularly engaged our attention in *other* circumstances.

The repeal of the tea-duties is examined at great length, and severely reprobated. We are free to own that the mode of commuting seemed neither fair nor impartial; nor did the measure at first appear to succeed. We have, however, already observed that the principle was a commendable one, and we think it has at last succeeded: unfortunately its influence is unperceived by the careless enquirer, and not attended to by the eager censurer of administration. Our author, by a curious calculation, fallacious in every point, makes the loss on the duties by the commutation equal to 122,807l. If he means any thing more than the deficiencies supplied by the new window tax, or the accidental deficiency of one year, he has involved the subject in such complete obscurity as to make it difficult to ascertain his design. Another disadvantage alledged is, the export of silver sent to China in 1785, 6, and 7, equal to more than two millions of money. But has our author at

all considered the export of gold by means of the smugglers, which amounted to much more? It must indeed amount to more, since not only so much of the profit as exceeds the prime cost and freight, but the whole not paid for by the silver exported, with a proportion of the naval power of this country, was in this way lost. We could have wished that he had stated his evidence of there being 3000 tons more of foreign shipping at Canton on the 20th of December, 1787, than in any former year. The accounts we have seen are very different, and we *know* that there is now very little tea brought to market by the smuggler, which is not bought of the East India company, and adulterated. Our author surely does not intend to avail himself of the paltry subterfuge of a particular day, or an accidental fact? When he asserts that the increased consumption is more owing to the lowering the price than the suppression of smuggling, he ought to be more certain of his foundation. Smuggling of tea is almost wholly at an end, and so would the smuggling of spirits if the principle had been properly pursued. At this time it has increased from an accidental circumstance,—the failure of the late vintages in France; and the smuggler has worked up Spanish brandy, which he has coloured high to avoid detection by the taste, and sold it for French. If our merchants had been wise, they might have met them on their own ground; and sold a spirit, equal in goodness, on terms so near theirs, as to make the risk too great for the profit. Perhaps, however, some act of parliament might have interfered: some of the observations on the annual million of 1786 we shall transcribe:

‘ The purchasing stock at the market price is certainly an equitable measure; it must always be indifferent to the seller, whether the stock he wants to part with, is bought by the public or by individuals.

‘ Making the purchases periodical, is a considerable loss to the public; the money laid out might have been securely done under the direction of the lords of the treasury: 250,000*l.* a quarter carried to the account of the commissioners on the 5th day of July, lying idle until the 1st of August following, and then applied at the rate of about 20,000*l.* a week, is a loss in the interest of the money of about 10,000*l.* a year; the purchases being made in the stock that produces the least annuity (though the most nominal stock) instead of purchasing the greatest quantity of annuity for the least money, is laying out the money disadvantageously for the public.

‘ Applying the annuities on lives, or for years that fell in, as well as the dividends to the same purpose, was a right measure.

‘ But to carry on those purchases, until the dividends and annual

nual million, amounts to 4,000,000l. a year, and then to be at the disposition of parliament, had it been practicable, might have been the most dangerous engine in the hands of an arbitrary minister, not only against the liberties of the people, but against the existence of parliament itself.

‘ Fortunately for the constitution, the measure defeats itself; for by taking the dividends out of circulation, taxes arising from that circulation will diminish.’

The making purchases periodically was a wise measure to prevent any irregular interference of the persons intrusted, who at any given time might have raised the stock as they pleased. There is undoubtedly some loss, but it is compensated by the advantage. How the purchasing three-per-cents is disadvantageous we know not; except that, brokers being paid by the nominal hundred, the expences are in some degree advanced. This is, however, trifling with the reader: The last paragraph is inexplicable. What are the taxes arising from that circulation, but the stamps on powers of attorney? Does our author mean that the circulation of money is lessened, or that the quantity of stock sold is less? Neither are true. Let us select one passage more:

‘ The commercial treaty with France was expected to produce great advantages; the improvements made in spinning of cotton, was to command the market all over the world; and the suppression of smuggling, was to increase the revenue to a very great amount.

‘ Extending the excise laws to the dealers in wine, it was said would not only prevent adulteration, but, by an increased importation, would increase the revenue, though the duties were considerably lowered *.

‘ Though no new taxes were avowedly imposed this year, except the six weeks licenses on retailers of spirituous liquors, and the duty on French cambricks, the consolidation of the customs and excise afforded opportunities of increasing the duties from fractional parts to even sums, which unquestionably were and are additional taxes.

‘ The commercial treaty was expected to produce an increase of - - - £250,000 per ann.

‘ The duty on cambricks and alterations in customs 100,000

‘ The six weeks licenses has produced - 88,000

‘ And farming post-horses should, at least, be an increase equal to the expence of collection:

* ‘ Though the duties on wines and spirits were lowered to the importers, the retailers generally continued their old prices, on account of the new six weeks licenses imposed this year.’

'The commercial treaty with France was founded on the old treaties made in the reign of King Charles II. and King James II. when the principles of commerce between one country and another were but little understood. Had the * Methuen treaty between England and Portugal been made the model of the treaty between Great Britain and France, much good might have arisen to both. It is by an exchange of one commodity against another, that both are convenienced. Woollens exchanged for woollens, and cottons for cottons, can only produce a struggle injurious to both †.'

Is any thing more insidious than these insinuations? The commercial treaty *has* produced many advantages; the improvements in spinning cotton *have* greatly increased the demand, and the suppression of smuggling *added* to the revenue. The failure of the cotton traders, in 1788, our author ought to have known was owing to improvident and too eager speculations.

In short, every part of this work shows such defective reasoning, or wilful misrepresentation, that we are led to doubt what appears most probable and judicious. Numerous objections appear in the account of the revenue of each year; and, if our author was of sufficient importance, if his own errors were not sufficiently confuted by the slightest knowledge, we should recommend his work to the attention of a more moderate and more impartial financier, that the public in general might be undeceived.

An Essay on Naval Tactics, Systematical and Historical. With explanatory Plates. In Four Parts. By John Clerk, Esq. Part I. 4to. 10s. 6d. Boards. Cadell. 1790.

THIS very judicious and interesting Essay deserves a more complete examination than we can bestow on it, while we have not the assistance of the numerous plates. It will not be useless, however, to give the outlines of our author's doctrine and system.

This first Part was printed in 1782, but not generally circulated. At that time the history of naval engagements had furnished but few examples of attack but from the windward: these attacks were almost always unsuccessful. In April 1782, lord Rodney gave the first example of breaking the enemies' line; and, in the East Indies, M. Suffrein displayed a new method of attacking from windward, not so disadvantageous as

* The woollens of England exchanged for the wines of Portugal.

† This was seen in the failures of the cotton traders in 1788.

that usually adopted. Our author, therefore, now publishes, more generally, the first Part, which includes the doctrine of naval tactics down to 1782, so far as relates to attacks from windward: in the second Part will be comprised the system or theory of attacks of fleets from leeward: and the third Part will contain a history of naval tactics, with the gradual improvements in the marine. This will consist of four epochs, of which the first three will comprize the history previous to 1782; the fourth the new improvements just mentioned.

It is remarkable, observes our author, that while, in engagements of single ships, the British seamen have uniformly triumphed, in those of large fleets they have been usually baffled, and sometimes defeated. There seems consequently to be an essential error in the whole system; and this erroneous principle is only ascertained by examining the various engagements, to discover something common to all. There is one principle which pervades the greater number of sea engagements, and it is a circumstance which is almost essential to an action, unless each party be equally eager to engage, viz. that the attack must be made from windward. In this way, the hostile fleet ranges through the enemy's line, and the van is disabled before it can take its proper station. The French also, firing at the rigging more commonly than we do, have it always in their power, either to continue the action to advantage, or to escape. This is the defect which our author endeavours to establish in the first Part of his work; and his first sections are introductory only. He renders the subject more simple by considering single ships, and the method of attack in these instances; and secondly, compares the effect of shot on the hull, or on the rigging, giving the preference greatly to the latter. When he comes to consider the bringing large fleets into action, he premises one principle, which a slight reflection will render evident,—that a ship, which has three of the enemy firing on it, and much more if it has five, must be at a considerable distance for their fire to be injurious. Another preliminary, and a principal one is, that the attack to windward must be disadvantageous. The following conclusions want not the assistance of the plates.

‘ Hence it appears, that a fleet, B, to windward, by extending his line of battle, with a design to stop and attack a whole line of enemy's ships to leeward, must do it at a great disadvantage, and without hope of success: for the receiving fleet, F, to leeward, unquestionably will have the four following advantages over him, which will be more particularly proved when we come to examine the real practice.

' *First*, The superiority of a fire, above twenty to one, over the fleet B, while coming down to attack.

' *Secondly*, That, when the ships of B are brought to at their station, if it blows hard, the shot from F, by the lying along of the ships, will be thrown up into the air, and will have an effect at a much greater distance; whereas, on the other hand, the shot from B, from the lying along of the ships also, will be thrown into the water, and the effect lost.

' *Thirdly*, That F will have the power of directing, and applying at pleasure, the fire of his whole line against the van of B, who is now unable to prevent it, his ships being disabled, separated, and, therefore, unsupported.

' *Fourthly*, That F will also have a greater facility of withdrawing from battle the whole, or any one of the disabled ships, of his line.'

We cannot therefore avoid joining with Mr. Clerk, in the following inferences.

' If, then, after a proper examination of the late sea-engagements, or rencounters, it shall be found, that our enemy, the French, have never once shown a willingness to risk the making of the attack, but, invariably, have made choice of, and earnestly courted a leeward position: if, invariably, when extended in line of battle, in that position they have disabled the British fleets in coming down to the attack: if, invariably, upon seeing the British fleet disabled, they have made sail, and demolished the van in passing: if, invariably, upon feeling the effect of the British fire, they have withdrawn, at pleasure, either a part, or the whole of their fleet, and have formed a new line of battle to leeward: if the French, repeatedly, have done this upon every occasion: and, on the other hand, if it shall be found that the British, from an irresistible desire of making the attack, as constantly and uniformly have courted the windward position: if, uniformly and repeatedly, they have had their ships so disabled and separated, by making the attack, that they have not once been able to bring them to close with, to follow up, or even to detain one ship of the enemy for a moment; shall we not have reason to believe, that the French have adopted, and put in execution, some system, which the British either have not discovered, or have not yet profited by the discovery?'

The instances of the disadvantages of the attack from the windward are the following:

' 1. Admiral Byng's engagement with the French fleet, off Minorca, May 20. 1756.

' 2. That of admiral Byron, off Grenada, July 6. 1779.

' 3. Admiral

- * 3. Admiral Arbuthnot, off the Chesapeake, March 16. 1781.
- * 4. Admiral Graves, off the Chesapeake, August 5. 1781.
- * 5. Admiral sir George Brydges-Rodney, off the Pearl Rock, west end of Martinico, April 17. 1780.'

From the narrative of each of these engagements, the numerous disadvantages which we have transcribed are conspicuous. In Mr. Arbuthnot's action off the Chesapeake, the French quitted the windward station, and assumed their post to leeward, trusting seemingly to our known impetuosity to attack, though at a disadvantage. That action was undoubtedly lost in two ways; one, by which Mr. Mathew failed in the Mediterranean, the wind dying away. It is a common effect of much firing to check the wind by the additional quantity of air, evolved in the explosions: this mass is like a barrier to the air behind, and prevents the current going on. Mr. Graves himself remarks, that the action became general so far only as the second ship from the centre. It was, therefore, prevented from being wholly so, by a cause which operated on other ships besides the rear.

The next section contains examples where the French, by keeping their fleets to windward, have shown their dislike of making the attack themselves, or of suffering the British fleet to approach them. Examples of this are,

- * 1. That of sir George Brydges-Rodney, to windward of Martinico, May 15. 1780.
- * 2. Sir George Brydges-Rodney, near the same place, May 19. 1780.
- * 3. Sir Samuel Hood, off Fort Royal, Martinico, April 29. 1781.
- * 4. Admiral Keppel, off Ushant, July 27. 1778.'

These our author shows are rencounters only, and not exceptions to the general rule. The only instances, where the French kept the wind, are those in which their object was to preserve themselves uninjured, and their occasional approaches to the British fleet were feints only to amuse them.

Our author next considers the action of Mathew and Lestock singly, as well as the engagement of admiral Parker off the Dogger-bank;—but these furnish no particular subject of remark. His own plan is, in bearing down from windward, instead of ranging along the enemies' line, to endeavour to cut off some ships from the rear; and this brings the enemies' van to tack in order to secure them. This proposal he supports with much specious ingenuity; but, as the arguments, and some objections which occur to us, depend wholly on the plates, we cannot consider the subject fully. He explains

the proper mode of conduct which is to be adopted, in all the variety of situations and of winds.

In the Appendix is an account of sir George Pococke's action in the East Indies with M. D'Achè, in 1758, and this introduces some enquiry into the curve of pursuit. The term may want an explanation. When an attack is made from the windward, if the enemies' fleet is on the opposite tack, there are two ways of coming down, the oblique direction, which is most common, or the direct one, by turning the head of each ship towards his antagonist, as practised by Mr. Pococke. In the latter case, the pursuing ship's way necessarily forms a curve. But our author shows that, whatever be the proportion or rate of velocities assumed, this is the worst method, and most difficult of execution. The ships in the rear will be farther astern; and, though the curve of pursuit be well calculated to bring ships in the wake of each other, it is not adapted to bring them to a broadside. We shall add only our author's general conclusions respecting the doctrines of the first Part.

' 1. That British seamen, from the nature, as well as the greater extent of the navigation upon our coasts, must of necessity be superior, both in skill and intrepidity, as well as in number, to those of other nations.

' 2. That deficiency in point of sailing, upon many occasions, evidently has not been the cause of these late miscarriages; but, if it has *really* been the cause of miscarriage in others, is it not high time to set about such reformation in our dock-yards as may recover an equality in a point so important? Even supposing this to be true, why should we uniformly attempt getting up with the enemy's van, with a view to carry their whole fleet, instead of contenting ourselves with a certainty of cutting off a few of their dullest sailing vessels in the rear?

' 3. That the mode of running down the wind in a line, each ship directing her course upon her opposite, and pointing the attack upon the van, with a view of stopping it, in preference to an attack upon the rear, has proceeded from an idea of carrying every ship in the enemy's fleet; but this mode has evidently given the enemy an opportunity of disabling our ships, and preventing us from coming close along-side of them.'

Letters on the Slave Trade, and the State of the Natives in those Parts of Africa, which are contiguous to Fort St. Louis and Goree, written at Paris in Dec. 1789, and Jan. 1790. By T. Clarkson, 4to. 5s. 6d. Boards. Phillips. 1791.

FROM the information of Mr. Villeneuve, Mr. Clarkson is enabled to describe more particularly the method of procuring slaves on the coast of Guinea, and the Letters before us are

are answers to two questions, on the different methods of making slaves of such persons as come into the hands of the French, by means of their establishments on the coast of Africa; and on the state of society of the Africans in the neighbourhood of those settlements. This is a subject of some curiosity, that we wish to engage in, independent of the particular question which gave occasion to the discussion. We well knew, that the principle of the trade was indefensible; and that various cruelties were exercised, in different parts of its conduct. These it should undoubtedly be the business of the legislature to lessen; and in this way, the conduct of parliament has been highly meritorious and humane. It was a different question how far the legislature had a right to ruin the fortunes of individuals, who rested on the virtual acknowledgements of the trade, by various statutes of regulation; and, *in pursuit of an hypothesis*, injure at the same time some great leading branches of the commerce of the country. We say, 'in pursuit of an hypothesis,' for it yet remains to be proved, whether the sum of happiness, on the whole, to the Negroes, is less on this system, than on the supposition of their continuing to remain in their own country. By this last, many questions of morals are decided, and its influence ought not to be rejected in the present case: if a knowledge of the true God, greater extent of useful information, a more varied improvement of the mind, be desirable, there is little doubt but the native Africans may even possess advantages by the change of situation; their children certainly do so; and this is a point of view, in which we could wish, at some period, the question may be examined.

Leaving, therefore, the question which probably influenced Mr. Clarkson, in this Enquiry, out of sight, we shall proceed to the subject of the Letters. M. de Villeneuve was aid du camp to the chevalier de Boufflers, formerly governor of Gorée, and for two years seems to have been a very able and intelligent enquirer, into various circumstances connected with the present questions. The slave coast frequented by the French, of which a map is annexed, extends from the embouchure of the river Gambia, to that of the river Senegal, which bounds the district on the north. It contains three kingdoms, Sallum, Sin, and Cayor, of which Sallum and Cayor* furnish each 200 slaves, and Sin one hundred. The principal mode of obtaining these slaves is by what is called the grand pillage. The army of the king advances into the inland country, attacks a town and seizes all those whom it can secure. About

* Our author says that Cayor furnishes only 100, but this is evidently an error of the press.

120 are procured in this way from Sallum, as many from Cayor, and about 40 from Sin; on the whole about 280 out of the 500. Sometimes two or three captures are only made in the attack, sometimes the town or village discovers the design, and the inhabitants escape; sometimes the king's troops are defeated. Those whom they can seize by stratagem, in the expedition, are of course made slaves.

The other methods of procuring slaves are by private robbery, war, actual or supposed crimes.

‘ The private robbers of the country, at least in these parts of it, are but few. In the interior of them they can hardly exist at all. If a subject of Sallum, Sin, or Cayor, were to offer a negro for sale in a village to which he did not belong himself, he would be suspected by the Gueraff or principal officer of that village of having stolen him, and in all probability would be stopped and sold. He could hardly sell him except he were to meet with an European there. If again one of the Gueraff's own village were to attempt to sell a slave to-day, whom he was known not to have had in his possession the day before, he would be called upon to shew where he had gotten him, before the sale were allowed. These robbers then do not exist in the interior of these kingdoms. They exist generally near the shore, or on the banks of such rivers as the craft of the Europeans or their agents frequent. In this case the disposal of a kidnapped person is easy, for he is purchased without a question being asked. In these parts it is notorious at Goree that there are private stealers of men.

‘ As to wars, in the common acceptation of the word war, very few slaves are ever furnished by means of them from these kingdoms. They happen very seldom. There was one of them however, in the year 1786. This was the war which Damél of Cayor made against Tin of Baol, as mentioned in the beginning of this letter. It originated in the ambition of the former. In the grand battle, which decided the fate of the dominions of the latter, twenty-five prisoners only were taken, and seven killed. The wars in short in these countries are not destructive. Few people are either killed or taken. As to the duration of them, they last seldom longer than ten or fifteen days. When both parties are tired, they go away. There is no treaty of peace. These wars, confining them to the common acceptation of the word, arise generally, as other wars, from jealousy, avarice, or ambition.

‘ The crimes, real or supposed, for which persons are sentenced to slavery in these countries, are adultery, murder, theft and witchcraft. There is no crime in this part of the world for which they are punished with death.’

The Senegal, when it has arrived nearly at $15^{\circ}\frac{1}{2}$ west longitude

gitude from Greenwich, turns to the north with a femicircular sweep; and another river, the Sagueray, detached from it, at Cor, turns a little to the south to reach the sea at Fort Louis, where the rivers join again. This island, and the adjacent district, inland, viz. what lies to the south of the island, and whose eastern and western boundaries terminate at Fort Louis and Cor, furnish about 240 slaves annually. Of about 40 from the inland district, 30 are reputed criminals, and the other 10 captured either by treachery or force. Sixty others are furnished by the neighbouring Moors, and are generally seized by surprize, and carried off on horseback. The remaining 140 from the island are procured similar ways.

‘ Mr. de Villeneuve informs me, that the Moors are so habituated to robbery, that scarcely any person of any complexion can escape without losing something, if long among them. They are even expert at thieving with their feet, which are always bare; for if any thing should have fallen upon the ground that is worth having, a Moor will look the owner of it in the face, and at the same moment contrive to take it up with his toes, and convey it with wonderful dexterity by means of the same to his companions, who are behind him. Their whole life, in short, is a scene of robbery, and negroes have well applied their national name to denote the characters described.’

Behind the country which we have described as contiguous to the island formed by the Senegal and the Sagueray, is the district of the independent Poules; and it furnishes 500 slaves, of which the Moors carry off, in their usual way, about 300. The Poules carry off the rest, lying in wait for their own countrymen with great avidity: these Negroes are conveyed to Fort Louis in small decked vessels.

Still farther back is the country of the dependant Poules, so called because they are subject to one king. This king, who was weak and timid, and whose country was often over-run by the neighbouring Moors, died in 1785, and a person of the name of Almanny, who had been a priest, usurped the throne. His reign commenced with equal spirit and judgment. He repelled the Moors, prohibited the sale of the persons of men, abolished personal slavery, and encouraged agriculture and manufactures. He even prevented the fleet, which usually brought slaves from Bambarra, a country farther eastward and to the south, from passing Senegal. Galam, where the Bambarra slaves are shipped, is behind the dominions of Almanny, and Bambarra two months journey to the south of the Senegal. Of this country M. de Villeneuve, however, had received no information. Of the route he obtained some intelligence.

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The first route of the slaves, previously to 1787, was from Bambarra to Galam; the former of which is not the name of a town, but of an extensive country. The persons, who conducted them from the former to the latter place, were always one description of Negroes, namely, the Mundingoes. These Mundingoes were scattered over Africa nearly in the same manner as the Jews over Europe and other parts of the world; and they were in fact the principal slave merchants of the country, following that line of life as a distinct occupation or trade. Those of the Mundingoes, to whom I allude at present, were supposed to reside high in the interior country, and not far from the river Gambia. From their habitations in these parts they travelled annually to Bambarra, setting out at such a season of the year as they calculated would give them sufficient time to reach that region, to make their bargains for slaves there, and to arrive with their respective purchases in the month of October at Galam.'

The description of the state of society does not lead us to think the exchange, which slaves are obliged to make, a very great evil. When driven to the woods, after the great pillage, they are said to return, even after some years, with eagerness to their old habitations; nor is this surprising, when we find that their situation is usually fixed by the vicinity of water and of fertile ground. The manufacturers are almost wholly itinerants; and, among this class are comedians or rather buffoons, and conjurors, who also, in turn, become manufacturers. The boats are built at some distance inland. The government is monarchical; but the king, it is observed, possesses no very considerable power, except it be to bring offenders to justice: even the slaves in Africa are said to be treated with great humanity and kindness. In general their mode of life greatly resembles that of tribes, who have made little advances in knowledge, in procuring the conveniencies and luxuries of life.

The last Letter contains the consequences drawn from the former account: they on the whole amount to this, that the trade ought to be abolished. But this subject, we have already said we cannot enlarge on at present. Nothing, however, in these Letters, greatly influences our former opinion; for we consider it as unjust to drag any person from their own country, their own habits, and their own friends, if we were certain that their happiness would be augmented by it. We still think it so; and will you, it may be replied, support an unjust trade? We would not, if it could be abolished without greater injustice. At present, slavery is greatly alleviated: the measures now adopted will show whether the American islands can be supplied

plied without farther importations, and will probably lead to the trial of other means of cultivating the sugar-cane. At the first moment, when the measure appears no longer cruel to our own countrymen, we shall eagerly recommend it.

The Descriptions and Characters of the different Diseases of the Human Body; to which is added an Arrangement of the Medicines and Preparations in the London Pharmacopeia, according to their respective Virtues: being the first Volume of the Franklinian Improvement of Medicine. By George Edwards, M.D.
4to. 10s. 6d. Boards. Ridgway. 1791.

THE Franklinian improvement of medicine for a time perplexed us. We knew not that Dr. Franklin was a physician; we had never heard of any system dignified with his name, except the opposite state of surfaces of the Leyden phial. Perhaps a positive and negative electricity was to be introduced into the theory of medicine, to account for the different states of sthenic and asthenic diathesis; nor should we be surprised that some ingenious and enterprising physician had undertaken to build a system on this foundation. But that Dr. Edwards, whom we had usually met in the field of politics, had undertaken the task, was not probable, though the mere construction of a system is the usual result of little knowledge and less accuracy, which enable the author to see some striking points, the projecting capes and headlands, but conceal the numerous difficulties, the shoals, and quicksands of the coast. The mystery, however, soon vanished. Dr. Franklin was only connected with this system by name: we knew nothing of it; it had no connection with his peculiar opinions in philosophy. In an attentive and enquiring age, he had supposed, that medicine would, in its turn, engage the attention, and might be benefited by the improvements. This prediction Dr. Edwards seized, and supposed himself the child of promise, the person by whom this prediction is to be fulfilled. Of the propriety of this opinion, however, we cannot yet judge, for the first part of this new system is only in our hands, and it is the part in which no improvement has been made; no great improvement can be made, but from an extensive and continued practice: neither of these appear to have been Dr. Edwards's lot.

‘ In the work at large the Franklinian improvement of medicine is better understood, and explained, as one of those great and interesting national improvements, and divine blessings, which were at the creation intended by God for the welfare and happiness of society; but which, from their magnitude and extent, and the arduous nature of their subjects, cannot be brought forwards

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in an adequate state of perfection, without the aids of such personal exertions and means, as private individuals cannot be expected to make and afford for the benefit of the community. For public assistance is absolutely necessary to institute and complete those improvements, and to distribute their blessings, according to divine intention, through society for the benefit of mankind in general.'

The author thinks that the whole undertaking is too extensive for a private individual, and that some years will probably elapse, before he can publish a second or a third volume. This is certainly true, for what is the undertaking? to improve medicine and to bring it in some measure to a certainty. The defects of his work he has promised to supply in the future volumes: as he seems conscious of them, we shall add no further observations on the subject.

The present volume, he remarks, is a system of Nosology; and the objections which have been made to Nosology are not, he observes, so much to the attempt, as to the conduct of Nosologists. In Dr. Cullen's system, 'it is wholly divested of the respect and majesty which it justly claims' not only from the conciseness of the definitions, but from the too nice affectation of order and method. As we strongly suspect our author to have been a pupil of Dr. Cullen, we should have supposed that he had learnt from his master the end and object of Nosology, as well as the utility of definitions. The end to be chiefly attained by the latter is, the distinction of genera; and every unnecessary symptom added, is a useless incumbrance. We would recommend to our author once again to peruse the preface to the last edition of Cullen's Nosology, for it is too extensive a subject for the present article.

In Dr. Edwards' work the arrangement is in some measure new, and the definitions are short descriptions, in Latin, sometimes pure and elegant, but occasionally obscure and affected. His classes are fifteen in number, approaching nearer to the systems of Sauvages and Vogel than to those of other Nosologists. It is of little importance to transcribe the titles, as the diseases under each head are not very strictly connected with the class; and no orders are inserted. Thus, not to enumerate other examples, the *physconia vera*, including a natural enlargement of some parts of the body, is considered among the topical inflammations; and the general inflammations form another class, though they are often topical; while the topical ones are often connected with general diathesis. We shall select the account of peripneumony and pleurisy, which our author has separated: our medical readers will determine how far these characters assist the distinction of two diseases often confounded.

founded. The decubitis difficilis, they will observe, is wholly omitted.

• Gen. LI. *Peripneumonia*. Ea est topica phlegmonodea inflammatio, quæ plerumque in una pulmonum parte, interdum in pluribus constat; simul ei subsunt affectæ partis dolor continuus, et is obtusus, et interdum obscurus; summa dyspnæa, et respiratio frequens celer et erecta; ingens pectoris plenitudo, gravitas, et oppressio, inquietudo, et anxietas circa præcordia; sæpe varia catarrhi symptomata, sæpe tussis, et ea plerumque humida, sæpe cruenta nec raro copiosa ex creatio, interdum critica; et simplex pyrexia, sæpe simul cum turbida urina. Pulsus est frequens mollis, nunquam plenus vel fortis, interdum parvus et irregularis, interdum duplicatus; ac pyrexia interdum cum febre miscetur. Sequelæ fiunt variæ, et eæ sæpe fatales, an ostendunt obstructum sanguinis vel lymphæ ex capite reductum, an sunt funestæ respirationis angustia, an, uti sæpe fit, perimunt pulmonum apostema, interdum gangræna.

• Morbi varietates constant, quo modo is sæpe pluritidi, imo catarrho jungitur.

• Gen. LII. *Pleuritis*. Ea est inflammatio vel costalis vel pulmonalis pleuræ topica, acuta phlegmonodea: et ei constant dolor a latere fixus, continuus, acutus, nullum amplum occupans spatium, ex inspiratione plurimum auctus, ni expiratione minor; summa dyspnæa, sæpe orthopnæa, brevis celer inspiratio tardior expirationis; ad dolorum inspiratione auctum levandum, thorax ægri voluntate minime motus, at muscoli diaphragma et abdominales præcipue ad respirationem exercitati; sæpe tussis, et sæpe dolentissima, initio plerumque sicca, postea humida, aliquando cruenta; interdum talis excreatio, qualis incidit in peripneumonia; sæpe in latus affectum difficilis decubitus; et inflammatoria pyrexia, et ea quam maxime acuta. In pleuritide pulsus est quam frequens plenus, fortis, et durus; et sanguis emissus plerumque notabiliter coriaceam ostendit superficiem. Morbis mitior est, cum spurias costas occupat, et tum semper bene dignoscendus est inter levioris pleuritidis simulationem, quam fingit vicinæ inflammatio intra abdomen exorta. Sequelæ sæpe sunt variæ, et eæ fatales, an ostendunt sanguinis reductum, obstructum, an sunt funestæ respirationis angustia, an apostemata, vel gangræna.

Of the Latin our author tells us, that the person who reads five pages will readily understand the whole: though we had read 54 pages, at the place where our extract begins, we did not, however, find it so easy. We presume our author did not mean that five pages contained the substance of the whole.

The XIth class, in the clavis classium, is entitled 'res externæ'—in the work, it is diatheses dolentes; and, as our author considered his chief merit to depend on his conduct respecting these

these diseases, we looked at it with some attention. It contains gout, of which a long and sufficiently accurate description is added; the rheumatism, of which three species are mentioned, the last of which, rheumatismus hecticus, is by no means properly arranged with the other kinds; the wandering pains of old age, which do not form a disease; dolor topicus, which comprehends pains of every kind; puerperal pains, which are the early grinding pains, or the subsequent ones, from the discharge of blood; and lastly hysteria! It is impossible to form a collection of diseases so improper, and incorrect in the general arrangement, and particular construction of genera. Similar errors occur in every part of the work: it can scarcely be expected, therefore, that we should examine it more minutely.

The arrangement of the materia medica, and the formulæ of the London Pharmacopeia, offer no very particular subject of remark. It is divided into twelve classes, viz. stimulantia, sedativa, antispasmodica, narcotica, astringentia, corroborantia, relaxantia, evacuantia, defendentia, alkalina, anthelmintica, perdentia. Of the accuracy of our author's arrangement, the reader will judge when we observe, that glass of antimony is placed among the relaxants, the tansey and dandelion among the tonics. In general, however, the errors in this part are not numerous.

To this first volume is prefixed an address taken from the author's work entitled 'the Discovery of the eighteenth Century.' In this he proposes that systems of medicine should be written, and no one permitted to practise who had not read them. It may be a useful plan, for some are permitted to practise who have never read at all. If we are, however, consulted on the subject, we shall advise that these systems be not the productions of Dr. George Edwards.

Travels of Anacharsis the Younger in Greece, during the Middle of the fourth Century before the Christian Era. By the Abbé Barthelemi. Translated from the French. (Continued from p. 49.)

THE discourses of philosophy were interrupted by the returning period of the games of Delos, when every boat hurries away to the island, defended only by the presence of Apollo, and to the altar composed of the horns of the animals killed by Diana, artfully interwoven. Anacharsis went with the crowd and the travellers, admired the statue of the god, the sacred palm, which first supported Latona when she brought forth the tutelary divinities of the island, and the palm-tree of bronze, the workmanship of which is equally precious with the

the materials. But they here met with Philocles, to whom they were recommended for protection and assistance; they see, with equal admiration and affection, his daughter Ismene, whose marriage with Theagenes was approaching. Ismene sings, for their entertainment, of the distress of Latona, of the origin of Delos, and of the perpetual spring granted to the island, in return for its reception and protection of the mother of Apollo and Diana. Philotas and I, says Anacharsis, repeatedly interrupted her by exclamations of admiration; Philocles and Leucippe lavished on her marks of tenderness, that delighted her still more than our praises; Theagenes listened and was silent.

‘ At length the day arrived which had been expected with so much impatience. The morning faintly indicated in the horizon the course of the sun, when we arrived at the foot of Cynthus. This mountain is but of a moderate height. It is a block of granite, of different colours, and containing pieces of a blackish and shining talc. From its top a surprising number of islands of various sizes are discoverable. They are dispersed in the midst of the ocean, in the same beautiful disorder as the stars are scattered in the heavens. The eye runs over them with avidity, and seeks them again after having lost them. Sometimes it wanders with pleasure in the channels which separate them from each other, and sometimes slowly measures the lakes and liquid plains which they embrace: for we do not here view one of those boundless seas where the imagination is no less overwhelmed than astonished by the grandeur of the scene; and where the disquieted mind, seeking repose on all sides, only finds every where one vast solitude which fills it with melancholy, and one immense space by which it is confounded. Here the bosom of the waves is become the habitation of mortals. We behold a city scattered over the surface of the sea; and view the picture of Egypt when the Nile has inundated the plains, and appears to bear on its waters the hills which afford a retreat to the inhabitants.’

From this spot Philocles points out to the Scythian the different islands, and enlivens the description of each by a short history of the events connected with it, and a comprehensive account of the famous men each had produced: that of Simonides is particularly pleasing and interesting. The games follow; but we prefer rather enlarging on the subsequent chapter, for ancient games have often been described in our own language. The marriage-ceremony of Theagenes and Ismene was celebrated as soon as the crowd had forsaken Delos. The instrument of marriage was simple; and, as Theagenes was related to Ismene, consisted only in mentioning a law of So-

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lon, which, to prevent the property of a family from being carried out of it, enacts that heiresses shall marry their nearest kinsmen. The bride and bridegroom were received at the gate of the temple by a priest, who presented to each a branch of ivy, a symbol of the bonds by which they were to be forever united. They were then conducted to the altar, where a victim was offered to appease Pallas and Diana, the supposed enemies of marriage. With different views they invoked Jupiter and Juno, the Parcæ, the Graces, and Venus herself. The lovers then deposited each a lock of hair on the tomb of the last Theori (sacred ambassadors, who were appointed to offer sacrifices in the name of a city) of the Hyperboreans. That of Theagenes was wound about a handful of grass, a symbol of his future occupation in the field; the lock of Ismene surrounded a spindle, the instrument of the future housewife. Philocles then joined the hands of Theagenes and Ismene, saying, 'I bestow on you my daughter, that you may give legitimate citizens to the republic.' The bride and bridegroom swore to each other inviolable fidelity, and their parents having received their oaths, ratified them with fresh sacrifices. The Hymenæal hymn was sung by the Theoria of Corinth.

"We are in the spring of our years; we are the fairest of the maidens of Corinth; so renowned for their beauty; yet is there not one of us, O Ismene! whose charms can compare to thine. Lighter than the Thessalian courser, exalted above her companions like the lily, the pride of the garden, Ismene is the ornament of Greece. All the loves are enthroned in her eyes, and all the arts live under her fingers. O maid! O charming woman! to-morrow will we repair to the enamelled mead, and cull flowers to compose for thee a crown: we will hang it on the most beautiful of the neighbouring plane trees, under the shade of which we will pour forth perfumes in thy honour, and on its bark we will inscribe these words: *Offer to me your incense, for I am the tree of Ismene*; we salute thee, happy bride! we salute thee, happy bridegroom! May Latona give you sons who shall resemble you. May Venus ever animate you with her fires. May Jupiter bestow on your children's children the felicity which surround you. Repose in the bosom of pleasure, and henceforth breathe only the most tender love. We will return with the morning's dawn, and again will we sing: O Hymen, Hymenæus, Hymen!"

'The next day, as soon as it was light, we repaired to the same place, and heard the maidens of Corinth sing the following hymeneal:

'We celebrate you in our songs, O Venus, ornament of Olympus! Love, the delight of the earth! and thou, O Hymen, source of Life! we celebrate you in our song, Love, Hymen, Venus!
O Thea-

O Theagenes, awake ! turn your eyes on your Love. Youthful favourite of Venus, happy and worthy husband of Ismene ; O Theagenes, awake ! turn your eyes on your spouse ; survey the splendour of her beauty, the animated freshness which embellishes all her charms. The rose is the queen of flowers, Ismene is the queen of beauties.—Already her trembling eyelid opens to the rays of the sun. O Theagenes ! happy and worthy husband of Ismene, awake !'

Philocles joined a heart of exquisite sensibility to profound knowledge, drawn from the philosophy of Greece, and enriched with his own reflections. One day, while our travellers were wandering over the island, they found on a little temple of Latona the following inscription. 'Nothing is more excellent than justice, more to be desired than health, or more delightful than the possession of the object that we love.' The terms were censured, said the Scythian, by Aristotle in our presence: all the qualifications point only to happiness. This, observed Philocles, is a subject little understood: its foundation, in the opinion of different persons, rests on various objects. But the greater number do not depend wholly on ourselves, and together they do not always fill the mind, so that they do not constitute the essence of happiness to every individual ; and the whole pursuit seems to be visionary, since the author of nature has mixed good with evil. The young Lysis pressed Philocles to tell him how he attained his present tranquil state, which he could not probably secure without numerous trials and errors ; Philocles was by this means induced to give an interesting narrative of his life. We must confine ourselves to a short abstract. He began with the noble candour and unsuspecting generosity of youth, and was disappointed: the opposite state of mind, which his disappointment occasioned, soon disgusted him. He tried all things, and, like Solomon, found all vanity. When in Egypt, he met with a priest who, after wearing out his life in investigating the origin and termination of all sublunary things, said with a sigh, 'Woe to him that attempts to lift up the veil of nature.'—And I will say, woe to the man who shall draw aside the veil of society.—Woe to him who shall refuse to yield to that theatrical illusion, which our prejudices and necessities have diffused over every object. Soon shall his soul, enfeebled and languishing, lose its powers, even during its present existence in this life *.' An excellent practical comment follows: the excess of reason and virtue is al-

* We have altered a word or two in the translation, by comparing it with the original, to the meaning of which we have not only adhered more closely, but rendered the sentence more intelligible.

most as dangerous as excess in pleasures: nature has given us propensities, which it is as dangerous to extinguish as to exhaust by immoderate gratifications: society has claims on our services, and we ought to labour to acquire its esteem. Our author pursues these reflections with great judgment and success. 'I shall continue to suggest to you, he adds, common truths; and if they were different, they would scarcely be so useful.' He then speaks of friendship with an eager enthusiasm. It was, he adds, in a nation already corrupted, that the following maxim was promulgated. 'Love your friends, as if you were at a future period to hate them:' the more amiable, perhaps the more ancient one was—'Hate your enemies, as if you were at a future period to love them.'—The conclusion of the whole, to which we unwillingly hasten, is excellent. 'It is in the heart that every man resides, and there alone must he seek his tranquillity and happiness.'

The conversation was interrupted by the appearance of Demophon, whom our travellers saw eagerly talking to a philosopher of the Elean school. He asked the subject of their argument, and, when he had heard it, said,—'Seek for happiness only in yourselves. I had still some doubts; but they are now removed: I maintain that there are no gods, or that they have no concern with human affairs.' This abrupt declaration introduces an admirable conversation on religious opinions. It is a very useful abstract of the different arguments to guard against error, to defend religion from the doubts of scepticism, the follies and absurdities of credulity and atheism. Philocles, with calmness and candour, leads him into a declaration and defence of his principles. Nature and chance, says he, have arranged in order all the parts of the universe, and the policy of legislators has subjected societies to laws. Philocles properly observes, that this view may alleviate the remorse of the guilty, without encouraging virtue; and he supposes that if to a people, who knew not of the Divine Being, any one should explain his providence, his benevolence, his constant superintendence, and the certainty of a future and happier state of existence, all the good and virtuous part of the people would prostrate themselves at the feet of the new legislator. To disprove this, if it were capable of being disproved, would waken them from a pleasing dream, a misfortune which Demophon proposes to relieve, by preaching patience and resignation. Let us go on with Philocles' reply.

'What strange consolation! might he exclaim: I am bound down with bands of iron on the rock of Prometheus; and while the vulture is tearing my entrails, you coldly advise me to repress my complaints. Alas! if the woes I endure proceed not from a hand

hand which I may at once reverence and love, I can only consider myself as the sport of fortune, and the scorn of nature. The insect, when it suffers, at least has not cause to blush at the triumph of its enemies, nor at the insult offered to its weakness. But, besides the evils that are common to me and to the reptile, I possess that reason which is more cruel than all these, and which incessantly renders them more poignant by the foresight of their consequences, and the comparison of my own condition with that of my fellow-beings.

‘ How much would my affliction have been alleviated by that philosophy which you have treated as gross and false ! and according to which nothing happens in this world but by the direction, or with the permission of a Supreme Being. I should have been ignorant why he had ordained me to be unhappy ; but since I should have believed that he, beneath whose hand I suffered was at the same time the author of my existence ; I should have found reason to hope that he would soothe the bitterness of my pains, either during my life or after my death. And how, in fact, could it be possible, under the government of the best of masters, at once to be actuated by the most exalted hope, and to be wretched ? Could you, Demophon, have the cruelty to reply to these complaints by an insulting contempt, or by frigid pleasantries ?’

‘ *Demophon.* But I shall always maintain that vigorous minds, without the fear of the gods, or the hope of the approbation of men, may endure with resignation all the persecutions of fate, and even perform the most painful acts of the most rigid virtue.

‘ *Philocles.* You allow then that our prejudices are necessary to the greater part of the human race ; and on this point you agree with all legislators. Let us now examine if they would not also be useful to those privileged minds who pretend to possess, in their virtues alone, an invincible strength. You are, no doubt, of this number ; and, as you can reason closely, let us begin with comparing our opinion with yours. We say that men owe obedience to laws which existed antecedently to every human institution. These laws, proceeding from that intelligence which formed and still preserves the universe, are the relations which we bear to that exalted being, and to our fellow-creatures. We violate them when we commit an act of injustice, and offend both against society, and against the first author of the order by which society is maintained.

‘ You say, on the contrary, the right of the strongest is the only notion which nature has engraven in my heart. The distinction between justice and injustice, virtue and vice, originates not from her, but from positive laws. My actions, indifferent in themselves, are only transformed into crimes in consequence of the arbitrary conventions of men.

‘ Let us now suppose that we both act conformably to our principles; and that we are placed in one of those situations, in which virtue, surrounded by temptations, has need of her utmost strength. On the one hand, honours and riches, and every kind of influence, and distinction, invite; and, on the other, we are threatened with the loss of life, our families must be abandoned to indigence, and our memory stigmatized with opprobrium. Choose, Demophon; you are only required to commit an act of injustice. Observe that you shall possess the ring which rendered Gyges invisible; I mean that the author, the accomplice of your crime, shall be a thousand times more interested than yourself eternally to conceal it. But, even though it should be discovered, what have you to dread? the laws? they shall be silenced. The opinion of the public? that shall only turn against you if you resist. Are you awed by the bonds which unite you to society? that society itself is about to break them, by abandoning you to the persecution of the man in power. By the remorse of conscience? mere childish prejudice! which must be dissipated when you shall reflect on that maxim of your writers and politicians, that the justice or injustice of an action ought only to be estimated by the advantages which are derived from it.’

Demophon urges the restraints which the love of order, the beauty of virtue and self-esteem, would produce. To this Philocles answers with singular propriety, that these seeds, which we ourselves form, are weak barriers, and contrasts this weakness with the invincible power of other motives. Philocles indeed allows the absurdities of the pagan worship, and explains, at some length, the relations between the divinity and man. His philosophy is that of Pythagoras; and to exculpate the philosophers of Greece from the imputation of the cause of the errors of Demophon, he brings forward young Lysis, who had been instructed in their opinions, and questions him on the subject. His answers are chiefly a summary of the doctrines of Aristotle and Plato, with a little artificial colouring, carefully preserving, and assiduously bringing forward, every tenet favourable to virtue, and to the purer doctrines of religion.

The second chapter of this last volume is a continuation of the library of Euclid. Poetry, in all its branches, is the subject of this discourse. It was remarked by Lysis that there were a much greater number of poetical than of moral works, the subject of the third chapter. It is, says Euclid, because a few books only are necessary for instruction, and many for amusement: our duties are limited; but the pleasures of the mind are boundless. The imagination is liberal and fertile; the reason, dry and barren, communicates only the feeble
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lights which we want for our conduct. Poetry, adds Euclid, has its peculiar language and conduct. In the epic and tragic poems, she imitates an action of importance, connects all the parts as she pleases, alters historical facts, and adds others which increases our surprize and interest. Sometimes the fable or the conduct of the action costs more pains, and is more honourable to the poet than the composition of the verses.

The other kinds of poetry do not require so much pains, though the poet must always display fire and invention, nor are the maxims of Theogens and Phocylides poetical works. The language of poetry must be rich and elegant: in her hands are all the colours of nature, which she is permitted to employ, and pardoned if she should occasionally abuse them. Words she lengthens and contracts at pleasure; and, when language is not sufficiently copious to express her conceptions, she is allowed to enrich it by new words. The different poets are next considered, and not only those whose works we possess, but the names of authors occasionally mentioned, and whose existence is fabulous. Aristotle doubted whether such a poet as Orpheus ever existed; and, in our review of Gilles' History of Greece, we found the claims of Linus resting on a very doubtful foundation. Homer is followed by numerous commentators and imitators; but the latter, said Euclid, knew nothing of the nature of epopeia: they are splendid only by the light which they borrowed from Homer. The theatrical pieces in this rich collection amounted to 3000. Euclid had collected even the mimes, and points out particularly those of Xenarchus and Sophron of Syracuse: the latter were the favourites of Plato, and found under his pillow at the time of his death. These mimes we lately had occasion to notice very particularly; and we may add from our author, there seems reason to conjecture, that some of the poems called mimi were 'written in the manner of the tales of Fontaine.' The observations on the elegy we shall transcribe.

• The construction of this kind of poetry is regularly irregular: I mean that verses of six and five feet succeed each other alternately. Its style should be simple; for a heart really afflicted aims not to attract our admiration. The expressions should sometimes be ardent, like the cinders which cover a devouring fire, but should not burst forth into the exclamations and imprecations of despair. Nothing more effectually moves compassion than perfect gentleness in the extremity of suffering. Would you wish for the model of an elegy, equally concise and affecting, you may find it in Euripides. Andromache, brought into Greece, throws herself at the feet of the statue of Thetes, the mother of Achilles. She does

not complain of that hero; but, at the remembrance of the fatal day on which she saw Hector dragged round the walls of Troy, her eyes overflow with tears. She accuses Helen as the cause of all her woes; she recalls to mind the cruel persecutions of Hermione; and, after having a second time pronounced the name of her husband, suffers her tears to flow in still more copious streams.

‘The elegy may soothe our sorrows when we are in misfortune, but it ought to inspire us with courage when we are on the point of being attacked by calamity. It then assumes a more nervous tone, and employing the most forcible images, compels us to blush at our cowardice, and envy the tears shed at the funeral of the hero who has sacrificed his life in the service of his country.

‘Thus was it that Tyrtæus revived the drooping ardour of the Spartans, and Callinus infused new vigour into the inhabitants of Ephesus. Here are their elegies, and also the poem entitled Salamis, which Solon composed to engage the Athenians to retake the island of that name.

‘Wearied at length with lamenting the too real calamities of humanity, the elegiac poets applied themselves to paint the gentler woes of love; and many of them have thus acquired a celebrity which they have reflected on their mistresses. The charms of Nanno were sung by Minnermus of Colophon, who is ranked among the most eminent of our poets; and the beautiful Battis is daily celebrated by Philetus of Cos, who, though yet young, has deservedly acquired a great reputation. It is said that his body is so wasted and feeble, that, to enable himself to withstand the violence of the wind, he is obliged to fasten plates of lead to his shoes. The inhabitants of Cos, elated with the honour his poetical fame has reflected on his country, have erected to him, under a plane-tree, a statue of bronze.’

The remarks on pastorals and dithyrambics are equally just and valuable; nor are the acrostics, the gryphi, the wings and altars, forgotten. Lysis, with the ardour of youthful impatience and enthusiasm, exclaims in favour of poetry, to prevent, if possible, Euclid from speaking slightly of it, as he was sometimes tempted to do.

‘Euclid smiled at this sudden transport; and still more to excite it, replied—I know that Plato superintended a part of your education: can you have forgotten that he considered poetical fictions as false and dangerous pictures, which, by degrading the Gods and heroes, only present phantoms of virtue to our imitation.

‘If it were possible that I should forget Plato, replied Lysis, his writings would soon again recall him to my memory; but I must confess that I sometimes believe I am convinced by the strength of his

his reasoning, when I am only captivated by the charms of his poetical style. At other times, when I see him employing against imagination the weapons which he has borrowed from it, I am tempted to accuse him of ingratitude and perfidy. Do not you believe, said he to me, that the first and principal object of the poets is to instruct us in our duties by the allurements of pleasure? I answered, since I have lived among enlightened men, and studied the conduct of those who aspire to celebrity, I only examine what is the secondary motive of their actions, for the first is almost always either interest or vanity. But, without entering into these discussions, I will tell you simply what I think:—Poets wish to please, and poetry may be useful.

The last part of the library which our travellers noticed was that in which the works of morality were placed. A system of morals, says Euclid, was at first only a collection of maxims. Pythagoras investigated its principles, and traced them in their consequences. After his time the Sophists doubted of the most useful truths, and we are indebted to Socrates for rejecting abstract terms and trifling disquisitions, for more truly valuable and practical principles. As the abbé, in his account of the education of the Athenians, endeavoured to explain the doctrine of Aristotle, he confines himself in this place to the collection of some observations, apparently drawn from the works of the library. Nature, he observes, bestowed only on man, for his preservation, the passions of desire and fear; but, in social life, the passions should be directed to the preservation of others. They consequently become virtues, and are distinguished by force, justice, prudence, and temperance. The two first are of the most extensive utility: the two others more useful to the individual. In a climate, where the imagination is warm, and the passions violent, prudence is the first quality of the mind, and temperance the first of the heart. Lysis asks if the philosophers are not sometimes divided on the subject of morals. Yes, adds Euclid, and this gives him occasion to introduce some of their particular tenets, and he concludes with Aristotle's description of the greatness of mind. The Persian portrait is too pleasing and interesting to be passed over.

‘ I dedicate to the consort of Arsames that homage which truth owes to virtue. To describe her wit, it would be necessary to possess as much as herself; but to pourtray her heart, her wit would not suffice; a soul of equal virtue and benevolence would be requisite.

‘ Phedime instantaneously discerns the differences and relations of an object, and is able to express them by a single word. She
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sometimes seems to recollect what she has never learned. From a few ideas she would be able to give the history of the wanderings of the mind ; but she would be unable, even from a multiplicity of examples, to give that of the wanderings of the heart ; her own is too pure and simple ever to conceive them.

‘ She might without blushing contemplate the entire series of her thoughts and actions during her whole life. Her example proves that the virtues in uniting make but one ; and it also proves that such virtue is the surest means of acquiring general esteem without exciting envy.

‘ To that intrepid fortitude which gives energy of character, she adds a beneficence equally active and inexhaustible ; her soul, ever in action, seems only to exist for the happiness of others.

‘ She has only one ambition ; that of giving pleasure to her husband. If in her youth, any one had extolled the beauties of her person, and those good qualities of which I have endeavoured to convey a feeble idea, she would have felt a less lively satisfaction, than if he had spoken to her of Arsames.’

The last part of the work relates to the designs of Philip : these are apparent extracts from the Journal of Anacharxis. They describe, with great force and propriety, the conduct of Demosthenes, and the simple dignity of Phocion.

‘ Philip has advanced at the head of thirty thousand foot, and at least two thousand horse, to Cheronea in Bæotia ; he is not more than seven hundred stadia distant from Athens.

‘ Demosthenes is present every where and does every thing. He communicates a rapid motion to the assemblies of the Bæotians, and the counsels of their generals. Never has eloquence produced such great effects : she has excited in all minds the ardour of enthusiasm and the thirst of combats. At her commanding voice the numerous battalions of the Achæans, the Corinthians, the Leucadians, and several other states, have been seen to advance toward Bæotia, on which country astonished Greece has eagerly fixed her eyes, in anxious expectation of the event that is to decide her fate. Athens is alternately agitated by all the convulsions of hope and terror. Phocion is calm and unmoved. I cannot be so, for Philotas is with the army. This, however, is said to be stronger than that of Philip.

‘ The battle is lost ; Philotas is killed ; I have no longer friends : Greece is no more ; I must return to Scythia.’

Such is the account of Greece, supposed to be related by Anacharxis, which we can scarcely commend too highly, or value too much. But to repeat the commendations, which we gave in our earlier articles, or the applause which we have cheerfully recorded in our progress, would detain us too long,
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and would be an useless addition. The various tables subjoined, we have already mentioned in the first of these articles, vol. LXVIIIth. The additional volume of the maps and charts, which are not copies, but constructed for the use of this work, will furnish some remarks; but they must be the subject of another article.

Original Letters, by the Rev. John Wesley, and his Friends, illustrative of his early History, with other curious Papers, communicated by the late Rev. S. Badcock. To which is prefixed, an Address to the Methodists. By Joseph Priestley, LL. D. F. R. S. &c. 8vo. 3s. sewed. Johnson. 1791.

A Letter to the Rev. Dr. Priestley, respecting his late Publication of Mr. Wesley's Letters; and containing some Animadversions on his Address to the Methodists, which he has prefixed to those Letters. By Philalethes. 8vo. 6d. Matthews. 1791.

WE consider these two works together, as to divide them would be to break a subject which, in its whole extent, is not a very copious, perhaps not a very important one. Dr. Priestley received these Letters from Mr. Badcock, to whom they were entrusted by the grand-daughter of Samuel, elder brother of John Wesley, probably with a view to their publication after the death of John, who wished greatly to obtain possession of them. Dr. Priestley tells us, that, as they were not private papers, but public ones, tending to throw some light on the principles and character of the 'founder of a new sect,' the public he thought was interested in them. His correspondent expostulates with him very warmly on the impropriety of the publication; and, though we feel very sensibly the delicacy due to the wishes of the dead, and the sacred nature of a friendly and fraternal correspondence, yet as no improper secret is revealed, the character of no individual suffers, and the early life of a very pious and respectable man, as well as the operations of the human mind, in a very particular situation, are elucidated, we cannot but approve of the publication. The motives which Philalethes alludes to, from the complexion of the address to the methodists, may have been the principle which actuated the editor. But this is sacred ground, which we have always trodden with diffidence and hesitation: the motives of men are known only to themselves and to God.

We see here the marks of that ardent and determined mind, which nothing could shake from its purpose, and that principle of the appropriation of the whole of his time to one great object, from which nothing was ever able afterwards to divert him, leisure and
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he, as he somewhere says, having forever taken leave of each other. Perhaps no man ever trifled less, or gave less time to any thing that could be called amusement, than Mr. Wesley. His whole life was one scene of serious business, of one kind or other, and of almost unremitted exertion; but which use made perfectly easy to him, so that one employment served to relieve another. With these extraordinary qualities, nothing was wanting to make him one of the first of human characters, but a well informed mind, and rational principles of religion. But for want of these, how miserably do we, in these letters, find him bewildered and distressed!

Nothing can be more just or more happily expressed than this general character; and what follows respecting the internal feelings, and the idea, not confined to the methodists, of an immediate occasional communication with God, deserves great commendation. We cannot so implicitly follow Dr. Priestley in thinking that these deviations were owing to the doctrines of original sin, the corruption of human nature, &c. The Letters themselves seem to speak a very different language. His case is indeed 'particularly striking,' as it shows 'that neither the best natural understanding, with much acquired knowledge, nor the best disposition cultivated with the greatest care, are sufficient guards against this species of enthusiasm.'

Perhaps, on a future occasion, we may engage in a more philosophical discussion of that disease of the human mind, styled enthusiasm. It is enough at present to observe, that it generally arises from a principle that is laudable, and ideas, on the whole, just. When assisted by a warm imagination, intense reflection, or frequent recurrence, unaccompanied with those ideas usually connected with them, the balance, formerly derived from association, is lost; they are more firmly fixed, and no longer regulated in their intensity or their operation by the judgment. Fancy rules and embodies its visionary forms without controul. In the family of Mr. Wesley, enthusiasm, or rather that degree of it which gave to particular doctrines more than their usual influence, seems to have been an hereditary disease. In the early letters of John we perceive the same clearness of reflection, the same perspicuity of language, which were conspicuous in his preachings and his writings. To be useful, seems to have been his ruling passion, and led him, even at Oxford, into some of those irregularities which have since been the characteristics, sometimes the reproach of the Methodists. We mean not irregularities of moral conduct, but those which consist in obtrusive exhortations, &c. In one of his early letters, the defence of his sermon shows much acuteness of distinction, and an accuracy of reasoning, which, though
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in one passage it seems to lead to one of his principal future doctrines, confer great credit on him. His defence of his little peculiarities of conduct and manners is solid and judicious. To be useful, we have said, was the great principle of John Wesley; and he thought he could be more so at Oxford than in a country living: at that time, we have little doubt but the easy unconcerned life which he led at Oxford, had some influence in preventing his accepting of the living; but it soon afterwards became more powerful, and drew him on to the painful course of life which he led for above 60 years. In his long letter to his father, and his subsequent letters to his brothers, we see his strong settled determination to refuse the living on this principle. Little of the enthusiasm, however, appears, except in his argument, that no man is in a state of salvation, unless he is rejected and despised of men: let us however select his own words:

“ My next position is this, “ Until he be thus contemned, no man is in a state of salvation.” And this is no more than a plain inference from the former; for if all that are not of the world are therefore contemned by those that are, then till a man is so contemned, he is of the world, i. e. out of a state of salvation. Nor is it possible for all the trimmers between God and the world, for all the dodgers in religion, to elude this consequence, which God has established, and not man, unless they could prove that a man may be of the world, i. e. void both of the knowledge and love of God, and yet be in a state of salvation. I must therefore, with or without leave of these, keep close to my Saviour’s judgment, and maintain that contempt is a part of that cross which every man must bear if he will follow him; that it is the badge of his discipleship, the stamp of his profession, the constant seal of his calling; inasmuch that, though a man may be despised without being saved, yet he cannot be saved without being despised.”

His brother Samuel’s answer to this argument, and some of his other reasoning, is clear and conclusive: John eludes it with dexterity, but his peculiar opinion appears to have already taken deep hold on his mind.

We see little of John till his departure for America, and his visit to count Zinzendorf: the spark by this time began to blaze, and the flame soon burst out with violence in the year 1738, communicating the infection to his brother Charles. Samuel seems to have stood unmoved, and combats the arguments of the reformers with singular coolness, judgment, and piety. We shall select the description of the first exhibition, in Mrs. Hutton’s most excellent letter.

“ Without ever acquainting Mr. Hutton with any of his notions

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or designs, when Mr. Hutton had ended a sermon of bishop Blackall's, which he had been reading in his study to a great number of people; Mr. John got up, and told the people, that five days before he was not a christian, and this he was as well assured of as that five days before he was not in that room; and the way for them all to be christians was to believe, and own, that they were not now christians. Mr. Hutton was much surprized at this unexpected injudicious speech; but only said, "Have a care Mr. Wesley, how you despise the benefits received by the two sacraments." I not being in the study when this speech was made, had heard nothing of it, when he came into the parlour to supper, where were my two children, two or three other of his deluded followers, two or three ladies who board with me, my niece, and two or three gentlemen of Mr. John's acquaintance, though not got into his new notions.

'He made the same wild speech again, to which I made answer, If you was not a christian ever since I knew you, you was a great hypocrite, for you made us all believe you was one. He said, when we had renounced every thing but faith, and then got into Christ, then, and not till then, had we any reason to believe we were Christians; and when we had so got Christ, we might keep him, and so be kept from sin. Mr. Hutton said, "if faith only was necessary to save us, why did our Lord give us that divine sermon?" Mr. John said, that was the letter that killeth. "Hold," says Mr. Hutton, "you seem not to know what you say; are our Lord's words the letter that killeth?" Mr. John said, "if we had no faith." Mr. Hutton replied, "I did not ask you how we should receive it; but why our Lord gave it; as also the account of the judgment in the twenty-fifth of St. Matthew, if works are not what he expects, but faith only?"

'Now it is a most melancholy thing to have not only our two children, but many others, to disregard all teaching, but by such a spirit as come to some in dreams, to others in such visions as will surprize you to hear of. If there cannot be some stop put to this, and he can be taught true humility, the mischief he will do wherever he goes among the ignorant, but well meaning christians, will be very great.'

Mrs. Wesley's calm expostulation with her son is also an admirable one: it displays great good sense and the most rational piety. In the father we perceive a little of the enthusiasm which we have said was hereditary.

The account of the singular noises heard in the house of old Mr. Wesley is very curious. Terror seems to have had no great influence, but they were considered by the whole family as supernatural. It was, however, a political devil, and greatly affected by the prayer for the king, a circumstance which destroys

destroys all the supernatural agency. Old Mr. Wesley and his wife had quarrelled on the subject of the succession, and the quarrel occasioned a separation: it is remarkable, that John was the first child after the reconciliation; so that Methodism may be remotely connected with the revolution. The appearance of the badger and some other circumstances were undoubtedly the embodied forms of an over-heated imagination: the whole was probably owing to the contrivance of some waggish neighbour, and the agents were probably two new servants.—A friendly letter from Mr. Pope, and another from lord Oxford to Mr. Samuel Wesley, conclude the volume.

We deferred noticing Dr. Priestley's Address to the Methodists, the principal subject of Philalethes' expostulation, till we had concluded our account of John Wesley. Despised, however, and rejected by the Jews, our enterprising polemic turns to the Gentiles, and seeks for converts, nay, perhaps, may boast of them, from within the pale of the tabernacle. To the opportunity which these Letters afforded him of addressing the Methodists, Philalethes attributes the present publication.

If the attempt was singular and unexpected, the execution is still more so. We can scarcely conceive two sects more diametrically opposed than the Methodists and the modern Unitarians. It is with no little surprize therefore that we hear Dr. Priestley telling them, they differ but in one point, 'who Christ was;' though by implication, or as a consequence, he allows that they differ in worshipping of Christ as God, a principle so closely connected with their whole system of opinions, and one so entirely abominated by the Unitarians, that it must ever prevent their coalescing. The two sects do not differ, in Dr. Priestley's opinion, 'with respect to what he taught, did, or will do.' We shall make no comment on this subject, but transcribe only the judicious and warm expostulation of his correspondent.

"You differ not with respect to what Christ taught." Pray, sir, do not the methodists agree with almost all the protestant churches, in believing that Christ taught original sin, the new birth, and justification by faith? Whether these doctrines be true or not, is nothing to our present purpose: the question is, Do not they believe that Christ taught these doctrines? and did not you know that they were of this opinion? Yes, sir, but are you of this opinion? Do you believe that Christ taught these doctrines in the sense in which they do? No—Tell me then, sir, what construction can charity itself put upon this assertion, which should acquit you of deliberate falsehood?

'Again—"You differ not with respect to what Christ did." Do not the methodists believe, not merely that Christ suffered, but that

that in suffering he made a true and proper atonement for sin? Yea, are not all their hopes founded upon this doctrine? But, sir, do you believe that Christ did this? Do you believe that he actually made an atonement for our sins? How shall we then account for your professing to agree with them in every thing Christ did, when you utterly disagree with them in the most important thing he ever did?

‘Again—“ You do not differ with respect to what Christ will do.” Let me once more appeal to yourself: Do not the methodists believe, that Christ will come unto them, and make his abode with them; that he will teach them as truly as ever he taught his disciples in the days of his flesh; that he will comfort and strengthen them; that he will manifest himself to them as he does not unto the world; and that, upon the footing of his own meritorious death, he will make intercession for them at the right hand of God? I do not ask you what interpretation you put on the passages in scripture to which I allude; but whether you understand them in the sense in which the methodists do? Do you believe the doctrines which they believe to be contained in them? You know, sir, you do not. Let me ask you then, sir, Did you write this paragraph through inadvertency, or did you write it deliberately? If you wrote it inadvertently, it will surely become you to retract it; let the world know, sir, that it was an oversight; and do your utmost to prevent the circulation of so gross a mistake. Consider, that if the methodists credit your assertions, they will read your books under the expectation of finding all the doctrines, on which they build their hopes, inculcated and enforced; and thus they will fall into a snare through their own unwillingness to entertain an uncharitable thought of you. Let me entreat you therefore to pay a greater regard to your own character, than to suffer such notoriously false assertions to pass uncontradicted by yourself. Any man may err, and inadvertently affirm, what on maturer consideration he would condemn; but no one can continue to circulate a falsehood, especially if it be of such a pernicious tendency as those above referred to, without forfeiting all right and title to the character of an honest man: for your own sake, therefore, as well as theirs, let your acknowledgment be speedy, full, and unequivocal. But, if you refuse to acknowledge that the paragraph was written inadvertently, what must the world think? Surely they must conclude that you wrote it deliberately, for the purpose of imposing on the methodists, and of drawing them over to your own party. Will they not then justly ask, Where is your probity? Where is your regard to conscience? Oh! sir, cut off all occasion for such reflections.’

The unity of the Godhead, Dr. Priestley observes, is a common tenet of both sects. This is, however, also delusive,
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for the triune God of the Methodists is an idol in the view of the Unitarians. To both, God is one; but to the former he is one, comprehending three persons, whose attributes and operations are distinct, and may be distinctly exerted; each an object of adoration. This is a subject that Dr. Priestley ought undoubtedly to explain and to retract. It does not require the gift of prophecy to foretell that his attempt will be wholly unsuccessful.

Medical Facts and Observations. Vol. I. 8vo. 3s. 6d. Boards.
Johnson. 1791.

IT is with some pleasure that we take up the Continuation of the Medical Journal. This periodical work appeared at first in a form which could scarcely be the object of our attention; and the principal part of its contents, at that time, was of a nature too congenial to our own labours to enable us to give any opinion which might not at least *appear* to be partial. When the original communications were more numerous, and various correspondents recommended it to our notice, we found a difficulty where to begin, or what mode of conduct to adopt. By this change of form every inconvenience is removed, and we seize the earliest opportunity of introducing it to our readers.

In the preface, Dr. Simmons gives his reasons for the change in the form of publication and the title. 'Medical Facts and Observations' differ, however, chiefly in name from the Medical Journal: the contents are original communications, or extracts from different works, chiefly from the transactions of various societies, which are not in the hands of medical readers in general. In some of the last articles, we may occasionally avail ourselves of Dr. Simmons' labours, where the work cannot be introduced in our own Journal. In the preface is lord Bacon's Defence of collecting Cases, so often quoted, and so often, we think, abused. To collect facts is undoubtedly of importance; but to collect every one will puzzle or confuse, and make the records of medicine useless from their bulk; the physician may, even now, almost exclaim—*inopem me copia fecit!* But it may be asked, where is the line to be drawn? Are histories particularly curious, which may scarcely ever again occur, to be only noticed, and consequently the most generally applicable facts neglected? By no means; but we would not have facts and observations accumulated, which admit of no useful practical consequence; which, by a change of names and places, are in reality repetitions; and which neither display any extraordinary skill or discernment in the conduct or the opinions of the practitioner:

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we need scarcely add, that cases where the disease was evidently mistaken, or the practice was timid, confused, or inapplicable, ought not to fill collections, unless the practitioner has himself discovered his error, and related the case to guard others from a similar misconduct. Yet cases of all these descriptions have occurred to us. We can only warn Dr. Simmons, in time, of the danger of too easy complaisance, the partiality of private friendship, or the apprehension of losing a correspondent. He has, with great propriety, not confined his publication to a limited period: it will recur only when he has materials for a volume of a bulk like this; let us request him to add to his resolution, when these materials are also important.

The first of these Facts is—A Case of Hydrophobia; with the Appearances on Dissection. Communicated in a Letter to Samuel Foart Simmons, M. D. F. R. S. by John Ferriar, M. D. Physician to the Infirmary at Manchester.

The second — Some Observations on the Prevention and Treatment of Hydrophobia. Communicated in a Letter to Dr. Simmons by Mr. William Loftie, Surgeon at Canterbury. —These two articles we shall consider together. The first case was decidedly hydrophobic; and it is chiefly of importance, as the difficulty of swallowing passed off some time before death; and as it was attended with the increased sensibility of almost every organ, without exclusively affecting the œsophagus. Indeed the dread of water cannot perhaps be wholly explained in the usual way, since spasmodic affections of the muscles of deglutition come on when the patient first touched the cup; and this is not uncommon. There seems to be a specific sensibility in the abraded parts, which makes liquids particularly offensive: every surgeon knows that particular dressings always disagree with sores of a specific kind. In the dissection the inflammation was in the œsophagus, extending down to the stomach, spreading over it, and lessening as it approached the pylorus. The lower part of the œsophagus was abraded in different irregular points. Dr. Ferriar very properly observes, that the difficulty of swallowing is only the symptom of a symptom; yet he recommends blisters to the throat as a remedy for the inflammation. A disease, which depends on the introduction of a poison, can only be removed by evacuating that poison with most ease and expedition, or by rendering it harmless, either by a chemical change, by rendering the body less irritable, or by sheathing the different parts with oily substances. These views explain all the different plans of authors; and we are surprised that a man of Dr. Ferriar's judgment and abilities, who had a just and proper view of the subject,

ject, should in this instance have departed from what he so clearly saw. We chiefly mention it, as his observation may divert the attention from more essential measures; and Mr. Loftie, in the same way, recommending different methods of prevention, may prevent practitioners from adopting the only safe one, excision. M. de Mederer's *lixivium matricale* (lunar caustic dissolved in water, in the proportion of 30 grains to a pint) ought not surely to supersede the more effectual remedy. It certainly could not have escaped Dr. Simmons, nor professor Mederer, that there was no evidence of the cat's being hydrophobic who bit the two girls. In the other instance, which occurred at Donesching, the dog was more probably mad, but not certainly so, and he had just bitten the arm of a man, *through his coat and shirt*, before he attacked the boy and the girl. These instances therefore prove nothing, and we mention them with more anxiety, lest persons may neglect an useful means, by trusting too implicitly to an uncertain method. The lunar caustic seems to have been suggested by Fontana's experiments with the poison of the viper. Mr. Loftie's proposed method of preventing the disease by stimulants and tonics, according to the ideas of Dr. Rush, is a more probable one; but it ought not to prevent excision.

Art. III. An Account of an uncommon Inflammation of the Epiglottis. By Mr. Thomas Mainwaring, Apothecary in London. Communicated in a Letter to E. Home, Esq. F.R.S. and by him to Dr. Simmons.—The epiglottis was almost solely affected, and occasioned fluids to be rejected before they passed into the œsophagus. It is a little surprising, however, that, when the epiglottis was brought into view, no application was made to it by means of a syringe.

Art. IV. Cases of the Extraction of the Cataract; with practical Remarks. By Mr. Richard Sparrow, one of the Surgeons to the Charitable Infirmary, Dublin; and Member of the Royal College of Surgeons in Ireland. Communicated in a Letter to William Lister, M. D. Physician to Saint Thomas' Hospital in London, and by him to Dr. Simmons.—These cases are plain and practical. Our author operates in Wenzel's method; but, from peculiarity of constitution, and, in the two last instances, from the unfavourable nature of the cases, he was not completely successful. A curious species of staphyloma occurred to him in the second, seemingly from the escape of the membrane of the vitreous humour.

Art. V. Account of an Extra-uterine Conception. Communicated in a Letter to Dr. Simmons by Mr. William Baynham, Member of the Corporation of Surgeons of London, and Surgeon in Essex County in Virginia.—An instance of an ex-

tra-uterine foetus, that made its way through the integuments: nothing very uncommon.

Art. VI. A Case of Spontaneous Evolutions of the Foetus. Communicated in a Letter to Dr. Simmons, F. R. S. by Mr. Richard Simmons, one of the Surgeons of the British Lying-in Hospitals in London.—We have been informed, on what we supposed good authority, that Dr. Denman no longer trusted to the spontaneous retraction of the presenting arm: in this case, however, we find an instance of it. It is not, perhaps, a common, though not a singular event.

Art. VII. A Case of Petechiæ sine Febre. Communicated in a Letter to Dr. Simmons by Samuel Ferris, M. D. F. A. S. Physician in London.—Surely cases of this kind, which in manufacturing towns at least are very common, did not deserve so particular and minute a description. To whomsoever it had occurred for the first time, no doubt of its nature, or of the proper remedies, could have remained.

Art. VIII. Instance of a Disease, to which Sauvages has given the Name of Meteorismus Ventriculi; with Remarks. By Robert Graves, M. D. Physician at Sherborne, in Dorsetshire; and Extra Licentiate of the College of Physicians, London.—The swelling of the stomach was, in this instance, pretty considerable; but the dose of prepared steel, 16 grains, is the most singular circumstance in the article: it would have been better to have joined aromatics with the steel, though it was quickly successful, without any assistance. The stomach has often occurred to us, in a state of distention, equal to what is described in the present article.

Art. IX. Case of a Catheter, left in the Bladder, in drawing off the Urine, for a Retroversion of the Uterus. By Mr. Edward Ford, Surgeon of the Westminster General Dispensary.—This instance is really singular:—that a catheter should have slipped into the bladder; that any practitioner should have left it there; that its extremity should have forced its way to the surface, through the middle of the glutæi muscles; and that it should be at last extracted through the urethra, are circumstances, that from any one but a gentleman of known and distinguished credit, we should have thought almost incredible.

Art. X. Case of an Imperforate Rectum. By the same.

Art. XI. Facts relative to Pemphigus. Communicated in a Letter to Dr. Simmons by Mr. R. B. Blagden, Surgeon at Petworth in Sussex.—In the first instance, the rectum ended abruptly at some distance from the sphincter; and the operation was of course unsuccessful. The second seems to show, that pemphigus is contagious; and that the eruption is generally finished about the fourth day.

Art. XII.

Art. XII. Account of a Fact relative to Menstruation, not hitherto described. Communicated in a Letter to Dr. Simmons by Thomas Denman, M. D. Licentiate in Midwifery of the Royal College of Physicians, London.—The fact is curious and deserves attention. In some instances of painful menstruation a substance is discharged, fibrous on one surface and smooth on the other, like the decidua. We have seen it; and, like our author, attributed it to early conception*. He affirms, that it may be formed without connubial communication; and we would not oppose this opinion, when that opposition may occasion uneasiness, for which there was not the smallest foundation. We have only seen it in married women. In one case, resembling what our author describes, it was attended with a putrid discharge, and was described very formidably, leading to a suspicion of a cancer uteri. The remedy usual in painful menstruation, opium followed by a brisk laxative, with bark in the interval, completely removed it; and, before the next period, conception took place.

Art. XIII. Practical Observations on the Treatment and Causes of the Dropsy of the Brain. By Thomas Percival, M. D. F. R. S. and S. A. London; F. R. S. and R. M. S. Edinburgh; President of the Literary and Philosophical Society of Manchester; Member of the Royal Medical Society at Paris; of the Royal Society of Agriculture at Lyons; of the Medical Society of Aix in Provence; of the Philosophical Society at Philadelphia, and of the American Academy of Arts and Sciences, &c.—Dr. Percival thinks that, in his former communications, he has described mercury too much as an exclusive remedy. He now admits of various antispasmodic remedies, as musk and hartshorn; some diuretics, as squills, foxglove, &c. with blisters in addition. Of the successful cases, mercury has been administered in by much the largest proportion, and other remedies only in the largest proportion of unsuccessful ones. Some curious cases of hydrocephalus follow, most of which appear to be connected with scrophulous affections, and few are of an inflammatory kind. We have seen a metastasis from the lungs to the head; the contrary translation is uncommon.

* Whether the following case, with which I shall conclude these observations, is to be ascribed to *metastasis*, I leave to the decision of the reader. Mr. C's daughter, aged nine years, after labour-

* In one instance after lying-in, a fever, rheumatism, and a tendency to hectic, with great weakness and emaciation, came on. The child was weaned; and, during the complaint, the catamenia returned with this singular phenomenon. It could not surely be then attributed to early conception.

ing under the symptoms of phthisis pulmonalis four months, was affected with unusual pains in her head, which increased rapidly to such a degree, as to occasion frequent screamings. The cough, that had before been extremely violent, and attended with stitches in the breast, now abated; and in a few days ceased almost entirely. The pupils of the eyes became dilated; a strabismus ensued; and, in about a week, death put a period to her agonies.

Dr. Percival thinks blood-letting less adapted to this disease than Dr. Quin seems to have supposed.

Art. XIV. An Account of the Preparation, Mode of Application, and Effects, of a Liniment recommended by Roncalli in the Treatment of Scrophulous Tumours. By Henry Streitt, Professor of Chirurgical Pathology in the Imperial and Medico-Chirurgical Academy at Vienna. Vide *Abhandlungen der K. K. Josephinischen Medizin. Chirurg. Akademie zu Wien.* Vol. I. 4to.

Art. XV. An Account of the Tabasheer. In a Letter from Patrick Russell, M.D. F.R.S. to Sir Joseph Banks, Bart. P.R.S.—Vide *Philosophical Transactions of the Royal Society of London.* Vol. LXXX. for the Year 1790. Part II. 4to. London, 1791.

Art. XVI. Account of the Nardicus Indica, or Spikenard. By Gilbert Blane, M.D. F.R.S.—Vide *Philosophical Transactions of the Royal Society of London*, Vol. LXXX. for the Year 1790. Part II.

Art. XVII. An Account of a Child with a double Head. In a Letter from Everard Home, Esq. F.R.S. to John Hunter, Esq. F.R.S.—Vide *Philosophical Transactions of the Royal Society of London*, Vol. LXXX. for the Year 1790. Part II.

These articles we have already examined in the works to which each belongs. What relates to Roncalli's liniment occurs in our review of the Transactions in Latin, *Acta Academiae Medico-Chirurgicae Vindobonensis*: they were published also in German. Some additional remarks, respecting the tabasheer, we shall transcribe.

' I have lately procured from the hills in this neighbourhood, a drug, specimens of which I shall send, by the ships of this season, for your inspection.

' It is called in Persian, *Tabasheer*; in Hindoo, *Buns-lochun*, or salt of the bamboo. It has a peculiar quality of strongly adhering to the tongue, and is held in great esteem by the natives in a variety of diseases; but I have not yet been able to ascertain its virtues from my own experience.

' In a Persian work (the *Tosut ul-Monein* of Mahomed Monein Hoseiny)

Hofeiny) I have found the following observations on this substance, and its supposed medicinal properties, viz.

“ It (i. e. the tabasheer or buns-lochun) is procured from the cavity of the Indian reed or bamboo; and it is said that when, from the violence of the winds, fire takes hold of those reed thickets, the tabasheer is formed of the joints of the reeds, which are separated from the ashes thereof. The best kind is of a white colour, and of a roundish shape, having to the palate a small degree of a rough and biting taste.—There is a factitious kind made of burnt bones; but this has but a small degree of bitterness to the taste, and possesses no strength.—The tabasheer will not dissolve in water.—It puts a stop to bilious vomitings and to the bloody flux. It is also of service in cases of palpitation of the heart, in faintings, and for strengthening those members of the body that are weakened by heat. It is useful also for the piles, and for acute or burning fevers, and for pustules in the mouth (thrush); and, given with oxymel, is of service against restlessness, melancholy, and hypochondriacal affections.—The habitual internal use of it is prejudicial to the virile powers. It is also said to be prejudicial to the lungs. Its correctives are the gum of the pine and honey. The dose of it is to the weight of two d’herems or seven mathás.”

“ With the specimens of this drug, I shall send you a piece of the bamboo unopened, with some of the salt, or sugar, in it; from which you will be convinced that the tabasheer is not formed by the burning of the bamboo, as the author just now quoted, and others, have supposed.”

Art. XVIII. Case of a Gun-shot Wound in the Mouth; in which, on account of impeded Deglutition, a flexible Catheter was introduced through the Nose into the Oesophagus, and suffered to remain there during the Space of a Month. By M. Manoury, Surgeon of the Hotel Dieu at Paris. Vide Journal de Chirurgie, par M. Default, Chirurgien en Chef de L’Hotel Dieu de Paris. Tome I. 8vo. Paris, 1791.—The wound was occasioned by the voluntary discharge of a pistol, and it was not a fatal one, as the ball did not penetrate into the brain. The whole case is curious and interesting; but the principal object of imitation is the conveyance of the nourishment through the flexible catheter. What relates to this subject, therefore, we shall transcribe.

“ In this alarming state of the case, M. Default was induced to remove the dossils of lint from the nostrils and fauces, as they were no longer necessary, and to introduce through the left nostril a large catheter made of elastic gum, and properly curved, which he had before employed with success, in a similar manner. Hav-

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ing carried this as far as the middle and posterior part of the pharynx, he with one hand drew out the wire of the catheter, while with the other he supported and fixed the catheter itself, which he endeavoured to introduce into the œsophagus, instead of which it passed, it seems, at first into the larynx. This was immediately known by a kind of guggling noise, and by the agitation of the flame of a candle brought close to the mouth of the catheter. Such a deviation, the author observes, in an attempt to introduce a flexible catheter in this manner into the œsophagus is frequent, as the surgeon seldom succeeds at once in getting it into that channel. The inconvenience, however, arising from such a deviation, is, he adds, not great; it being easy to discover it, not by the acute pain and convulsive cough, as hath been supposed (for in general neither of these, he remarks, takes place, and the patients appear to be but little incommoded by it) but by the trial with the flame of a candle, in the way just now described.

‘M. Default having instantly withdrawn the catheter from the larynx, made a fresh attempt to get it into the œsophagus, and succeeded. It was secured by means of two waxed threads fixed to its outer extremity, and twisted round a pin in each side of the patient’s night-cap. About four ounces of broth were now injected through the catheter into the stomach, and an attendant was instructed in the manner of repeating this operation occasionally. In this way, it seems, suitable medicines and nourishment were introduced into the stomach with great facility, and without exciting the least sickness or uneasiness. The patient, we are told, was apprized of the necessity of repeating them, not by the usual symptoms of hunger and thirst, but by a peculiar sensation of weakness and gnawing in the epigastric region, which ceased as soon as the injection was repeated.’

Art. XIX. Account of an extraordinary Change, not hitherto described, which, under certain Circumstances, takes place in the human Body after Death.—Vide Rapport sur les Exhumations du Cimetiere et de l’Eglise des Saints Innocens; lu dans la Seance de la Société Royale de Medecine tenue au Louvre le 3 Mars, 1789. Par M. Thouret. 4to. Paris, 1790.—This memoir also we have already noticed.

A catalogue of books on medical subjects concludes this volume. To some of these, remarks are added. The remarks, however, relate only to the publications on the angustura bark; and it seems to be neither the production of the *magnolia glauca* nor *glandifora*; the claims of the *Brucea antidysenterica* have been already considered and rejected.

A New System of the Natural History of Quadrupeds, Birds, Fishes, and Insects. In Three Volumes. Vol. I. 8vo. 10s. 6d. Boards. Cadell. 1791.

IF this author's object had been to describe quadrupeds only, we should have thought his system in some degree superfluous. To Mr. Pennant, prejudice cannot refuse the meed of accurate labour and attentive research; in Buffon we find equal industry, joined with a brilliancy and splendor of language which has not yet been equalled; and even the lively but superficial Goldsmith, while he is defended by the shield and the knowledge of the modern Pliny, may be introduced as sharing our regard. In the other branches of the science we have not so many assistants in the English language; and those which we possess are not to be depended on, if we except only the Synopsis of Mr. Latham, which is equally accurate and comprehensive. In the natural history of fishes and insects we shall receive the new system with a peculiar regard; and we may not be too late to hint that the description and œconomy of fishes, even in the latest and best work of Block, are defective.

Our author makes no pretensions to superior opportunities of information, to a sagacity more acute, or to diligence more unwearied, than his predecessors possessed. He offers his work with a seeming consciousness that he has done his best, and with an apparent reliance on the candor and the discernment of his readers. On the whole, we think he has done well: the collection is a varied and extensive one; the authorities are such as men well informed would choose to rest on; and the style, without affected ornament, is neat, elegant, and perspicuous: it is the proper language of science, for it is polished with care, without being raised by the glare of metaphor, or swelled by the luxuriance of florid representation.

In the Introduction is an elegant account of animals in general, and some judicious remarks on the distinction between the animal and the vegetable kingdom. Our author rests the distinction on the locomotive power and on sensibility; for he justly observes, that even the motions of the mimosa do not sufficiently prove that it possesses a sentient principle, or what must be connected with it, consciousness. To animals our author allows reason, memory, and reflection, varied in their degrees in each genus; and in the most sagacious each faculty is inferior to what it appears in man, while in the other functions of sense some animals excel us. Instinct he considers as a species of reason, and observes, though we are not certain that the observation is strictly accurate, that, while each species follows the same plan in its instinctive functions, they vary it
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in different minuter particulars. We know indeed that when an animal is carried to a different climate, and unable to procure his peculiar defences or food, he employs those substances which are most nearly similar. This is particularly the case with the materials which birds choose for their nests, and seems to show that they reason a little on the end and design. A late author, it is observed, instead of raising brutes nearer to men, has contrived to depress men to the level of brutes; and as the latter are supposed to act without design, he deprives the former also of design*.

* But, we will not tamely surrender our rights. It is better to share them with others than to be entirely deprived of them. We are conscious of comparing ideas and of forming designs. If these operations are called instincts,—very well: this is not to advance a new doctrine, but to propose the use of new terms. Yet those already in use seem sufficiently adequate to the purposes for which they are employed. Let mankind still be allowed to reason, and to act with design; even though it must be granted, that the brutes too reason, but not so skilfully, and form designs, but designs much less extensive than those of mankind.

* We not only accomplish such purposes as we propose to ourselves, by the use of such means as prudence suggests; but we are also subject to laws, by the influence of which our conduct, whatever it be, naturally produces certain effects on our character and circumstances, which we neither previously desired nor foresaw. The drunkard, for instance, sits down only to swallow a liquor of which he is fond, or to join in that noisy mirth which reigns among his fellows; but he insensibly acquires a habit which he did not think of, and by indulging in that habit, unintentionally produces very unhappy changes on his health and circumstances. The benevolent man, in the same manner, when he interferes to relieve his brother in distress, does not probably attend to all the effects which his conduct, in this instance, is likely to produce, either to himself or to the person whom he relieves: and of human actions in general it may be observed, that their consequences always extend much farther than the design or foresight of the agent. Beings of superior intelligence might regard mankind as incapable of design, with just as much reason as we have to deny the brutes any guiding principle superior to blind and simple instinct. We, however, are conscious of design; though our designs are commonly narrow, and our views

* The author alludes to a paper of Mr. Smellie on the subject of instincts, read to the Royal Society of Edinburgh, of which an abstract is given in the history of the first volume; but the reasoning seems to be as erroneous as the facts are mistaken and misrepresented. It is to be published,

limited: why, then, consign the inferior animals to the guidance of an unmeaning impulse? Were it proper to enter more minutely at present into a discussion of this point, it might be easy to prove, by an induction of particulars, that the brutes actually compare ideas and deduce inferences; and when we consider their docility, and mark the variety of their manners, it appears almost absurd to deny that they form designs, and look backward on the past, and forward towards the future, as well as we.'

We think these remarks strictly philosophical, truly judicious, and in some respects new.

The arrangement is that of Mr. Pennant, improved from Ray; and it is, on the whole, the best that we have seen. The divisions are the hoofed, the digitated, the pinnated, and the winged quadrupeds. If our author had possessed a little of the modern affectation of arrangement, he might under each class have formed orders frequently natural. The genera of the hoofed quadrupeds are the horse, ox, sheep, goat, camelopard, antelope, deer, musk animal, camel, hog, rhinoceros, hippopotamus, tapier, and elephant. The digitated quadrupeds are the ape, the maucauco, the dog, hyæna, cat, bear, badger, opossum, weasel, otter, cavy, hare, beaver, porcupine, marmot squirrel, dormouse, jerboa, rat, shrew, mole, hedge-hog, sloth, armadillo, manis, and ant-eater. The pinnated quadrupeds are the walrus, seal, and manati: the winged class contains only the bats. Under each genus all the different species are mentioned; but the most important only are particularly described.

In general, we have said the author has chiefly compiled from the best authors: we scarcely ever find him speaking from his own observation; but his reading has been very extensive, and scarcely any important fact has escaped him. We shall subjoin two or three specimens of his style and manner.

We shall first select an account of the wild mule, an animal little known.

' These animals shun tracts of wood, and lofty, snowy mountains. They are not numerous in Siberia: those which are there met with seem to be only stragglers, that have originally wandered from the large herds which are found to the south of the Russian dominions. In Tartary, they frequent chiefly the country lying around the lake Tarnicnoor; a salt lake, which becomes sometimes dry.

' They live in separate parties; each of which, consisting of mares and colts, with an old male at their head, is seldom above twenty, and frequently under that number. Their period of copulation is about the middle or the end of August. They produce only one foal at a time; at least, the instances in which a female

female has more are very rare. In its third year, the young animal attains its full growth, with the due proportions of form, and the colours which distinguish it during the rest of life. When the young have reached this age, the elder mules expel them from their society, and they associate with new parties of their own age. The wild mules usually carry their heads drooping, and on a level with their bodies; but in running, they rise the head and erect the tail. They neigh in a deeper tone, and with a louder voice than the horse.

They are extremely timid, and very cautious against danger. One of the males is stationed centinel to watch the approach of an enemy, and warn the herd. To elude the observation of the centinel, the hunters often creep slyly along the ground, till they get near. As soon as the animal notices a person approaching in this manner, he takes a wide circuit, and moves round, to make more particular discoveries: at length he makes off to the herd; and the whole flee with the utmost velocity. Sometimes the hunter shoots the centinel before he has satisfied his curiosity. The swiftness of this animal is very amazing; it outstrips even the antelope. It is become proverbial for this quality among the nations to whom it is known in a state of nature. The inhabitants of Thibet give it for a rider, Chammo, their god of fire. The Tartars sometimes take wild mules young, and unhurt; but always find them fierce and untameable. European arts might possibly be more successful: but, were the wild mule taught to be peaceful and domestic, like the horse, it would perhaps degenerate in spirit and swiftness. Its arts of annoyance and defence are, like those of the horse, biting and kicking. In rainy or stormy weather, these animals are less shy and more spiritless than at other times. Except on such occasions, or when the hunter comes upon them by surprise, and lurks behind a tomb, or in a ditch, when they come to drink, or eat the salt of the desert, it is impossible to shoot, or take them. The Mongolians and Tungusi prefer their flesh to that of the horse, and even to that of the bear: they esteem it very nourishing and wholesome. The skin is made into boots. Their senses of hearing and smelling are exquisitely acute.

The following remarks on the sagacity of the elephant are transcribed as a specimen of the propriety of our author's reflections.

Historians and travellers relate many tales concerning the prudence, penetrating sagacity, and obliging temper of the elephant, which can scarce appear credible. The ancients have ascribed to this species sentiments of religion, and the tenderest emotions of special affection. They practise, say some ancient naturalists, rites of

of ablution with religious solemnity; they venerate the sun and moon, and the other powers of heaven; they are endowed with a spirit of divination, and their foresight penetrates through the mists which veil futurity: his fellows gather around a dying elephant, cheer his last moments with friendly sympathy and kind offices, bedew his corpse with their tears, and deposite it decently in the grave. A modern traveller relates a no less wonderful story; that when a wild elephant is taken, and his feet tied, the hunters accost him, make apologies for binding him, and promise him the fairest usage; upon which the elephant becomes perfectly satisfied with his change of condition, and follows his new masters quietly home. Did this story ascribe to the elephant no more than human sagacity, and human placidity of temper, I should not presume to question its truth. But it supposes him endowed with an intuitive knowledge of human languages, and, at the same time, attributes to him a degree of simple credulity inconsistent with his penetration, and a tameness of spirit derogatory from his dignity of mind.'

We shall add only M. Steller's description of the sea-ape, a species of manati.

'This is another very singular animal, seen by Mr. Steller on the coast of America. It was five feet long, with a head like a dog's; it had erect and sharp ears; large eyes; a sort of beard on both lips; its body was round, thickest near the head, tapering to the tail, which was bifurcated; the upper lobe the longest: its body was covered with thick hair, grey on the back and red on the belly. Mr. Steller could discover neither feet nor paws. It was full of frolic, played a thousand monkey tricks; sometimes swimming on one side, sometimes on the other side of the ship, looking at it seemingly with great amazement. It would come so near the ship, that it might be touched with a pole; but if any body stirred, it would immediately retire. It often raised one third of its body above the water, and stood erect a considerable time: then suddenly darted under the ship, and appeared in the same attitude on the other side; and would repeat this for thirty times together. It would frequently bring up a sea plant, not unlike the bottlegourd, which it would toss about and catch it again in its mouth, playing numberless fantastic tricks with it.'

The work is printed with accuracy and neatness: the plates, as usual in the productions of our northern neighbours, very deficient in elegance, and very inferior in execution to the rest of the system. To point out their peculiar defects would be useless; but we must mention one fault, because it is a common one. We allude to the representation of many animals in the same plate, which destroys every idea of proportion: in separate

rate plates it is impossible to adhere to it strictly, yet by adding a surrounding scenery the size may be easily guessed at. We observed in one instance in the present volume, the representation of the camelopard, where a man is introduced into the plate with good effect. But the design is executed so imperfectly, that the man can be only five feet if the proportion is accurate.

Celestina. A Novel, in Four Volumes. By Charlotte Smith. Second Edition. 8vo. 12s. Boards. Cadell. 1791.

IN the modern school of novel-writers, Mrs. Smith holds a very distinguished rank; and, if not the first, she is so near as scarcely to be styled an inferior. Perhaps, with miss Burney she may be allowed to hold 'a divided sway;' and, though on some occasions below her sister-queen, yet, from the greater number of her works, she seems to possess a more luxuriant imagination, and a more fertile invention. Let not miss Burney be angry at this remark; or, if she is, we will bear with pleasure the whole weight of her indignation, if it arouses her sleeping genius, and urges her to show that, in these respects also, she can excel.—But this is from the purpose of our present design.

We had lately occasion to observe that Ethelinde, less splendid than Emmeline, shining with a mellow, less obtrusive light, possessed a peculiar merit, and was, on the whole, highly pleasing and interesting. *Celestina*, perhaps, is of a similar kind, inferior in some respects to Emmeline, and less varied in characters than Ethelinde, yet scarcely less interesting or entertaining. We had heard by accident the outline of the story, and thought it trite and artificial; but we were agreeably disappointed by finding the mystery so artfully involved, that a common incident appeared in a light so important, as to show greater ingenuity than a less hackneyed plot. The conduct of the story, through the whole of the first volume, is excellent; and the doubts which, in her last moments, Mrs. Willoughby left, the obscurity which hung over the story of *Celestina*, give force and probability to the fabricated tale of lady Castlenorth. In the second and third volume the error that we observed in *Ethelinde* is conspicuous: the story hangs suspended. But for the suspense in *Celestina* some apology occurs. To preserve the heroine from a suspicion of change, and at the same time by affording Willoughby room for suspicion to aggravate the distress, it was necessary to bring Montague Thorold's numerous, quiet attentions forward, and give Cecilia's gratitude the appearance of a softer passion. If this was Mrs. Smith's intention she has succeeded very well, by introducing the journey

to the Highlands, and judiciously varying the stiller scenes, by the impetuous and irregular wildness of Vavasor. In the last volume, the distress is very artfully raised to its highest pitch; but perhaps the catastrophe is not very dexterously unravelled. An experienced novel-reader knows, that a long story is not introduced at the conclusion of a work without a particular design: the object therefore is too obvious; and it is even more improperly anticipated by noticing the resemblance of Anzoletta to Celestina. If the count de Bellegarde had not been introduced so formally, if Anzoletta had been kept out of sight; if his story had been told with the numerous interruptions of a disturbed mind, the orphan left at the convent at Hieres, and taken by an English lady, abruptly mentioned, the effect would have been much greater. The mind of the reader would have been at once diverted from the attention bestowed on the count to the subject most interesting, and would have returned with an elasticity proportioned to the pain it had felt from being so long absent from the heroine. At present, the whole is foreseen, and curiosity is only excited, by the method of introducing it to Willoughby. The real denouement, or rather the part of it most affecting, is the scene at Exmouth.—We know not how the ladies will forgive Mrs. Smith for making her heroine so very condescending, after such numerous *apparent* insults. Though fastidious criticism may point out these little errors, the feeling heart will, on various occasions, acknowledge our Author's power of affecting it by frequent tears. We have been induced more than once to take off our spectacles, and wipe our eyes, 'Of drops that sacred pity had engendered.'

To notice all the characters would be superfluous. The hero and heroine must be of course faultless; and the delicacy of the drawing, the skill in distinguishing the minuter features of the mind, are generally displayed in the subordinate characters. The newest and most striking is that of Vavasor, the friend of Willoughby. He is described as an impetuous young man, the slave of his passions, but not devoid of better principles, of honour, generosity, and courage. Though attached to Willoughby, he loves Celestina; and, unused to controul, his violence often breaks out, when Willoughby has left Celestina, on the supposition that she was his sister; a tale founded on the obscurity of her birth, the fond partiality of his mother, and fabricated by his aunt lady Castlenorth, a woman of obscure family, who wished to secure Willoughby for her daughter. This union, or rather this contrast of different qualities in Vavasor, rendered the representation of his conduct a difficult task. We watched him with care, for we feared

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ed he might prove the fatal rock on which the character of the author would at least be endangered. Sometimes she trembled on the verge of error, sometimes we thought the danger inevitable; but we can add, that she has not once failed, nor has she shunned the most trying situations. Vavasor, in every part, is supported with great skill and propriety. Lord Castlenorth's character has often appeared; he is the man of quality, vain of his titles and his pedigree. Lady Castlenorth, the vain, intriguing, low-bred woman, is well drawn, and accurately supported: her daughter, Miss Fitzhayman, is not particularly discriminated. The first introduction of Cathcart resembles a little the first appearance of Macartney in *Evelina*; but the resemblance is momentary only. Montague Thorold, the susceptible scholar; the indolent and listless woman of fashion, and the well-bred careless husband in Sir Philip and lady Molyneux; the artless affectionate Jeffrey; the volatile, lively, scheming Elphinstone, the dupe of his own sanguine temper and good heart, are very well discriminated. The last character reminded us of Stafford—Has our author copied from her own work, or again taken a portrait—a more pleasing sketch from real life?

The situations are generally interesting, and generally well chosen: the descriptions display all Mrs. Smith's usual fancy and glow of colouring. The sonnets are pleasing and poetical. But, while we admire the park-scene at Alvestone, when *Celestina*, left by Willoughby, and in suspense respecting the cause, leaves the seat to which she had been so much attached, during the life of her patroness, we cannot admit of the propriety of introducing a sonnet. Poetry is the production of a mind that has regained some share of ease; it is incompatible with deep distress, and more so with an anxious uneasy suspense. Even that introduced during her residence in the isle of Skie, though elegant and beautiful, speaks rather too warm a language.

We ought not to conclude without adding a few specimens; and, as the descriptive parts are more easily separated from the rest, we shall prefer those sketched in the Hebrides. The following description of an approaching storm is excellent.

* *Celestina* left alone, went out, as was her custom, even although the evening was already closed in; and standing on the edge of the rocks, near the house, remarked the singular appearance of the moon, which was now rising. It was large and of a dull red, surrounded by clouds of a deep purple, whose skirts seemed touched with flame. Large volumes of heavy vapours were gathering in the sky, and the heaving surges swelled towards the shore, and broke upon it with that fullen regularity that foretells a storm.

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From the north arose distinctly the pointed rays of the aurora borealis: fiery and portentous, they seemed to flash like faint lightning a little while, till the moon becoming clearer, rendered them less visible.

Not a sound was heard but the dull murmurs of the sea on one side, and the rapid waterfalls on the other, whose encreased noise foretold with equal certainty an approaching tempest. Celestina, who was in that disposition of mind to which horrors are congenial, walked slowly on notwithstanding; but quitting the cliffs, on account of the gales of wind which now blew from the sea, she went along a narrow pass, where there was a cairn, or heap of stones loosely piled together, the work of the first wild natives of the country; and as that was as far as she thought proper to venture from the house, though it was not more than eight o'clock, she leaned pensively against it, and watched with some surprise the fluctuations of the clouds that were wildly driven by the wind across the disk of the moon, and listened with a kind of chill awe, to the loud yet hollow echo of the wind among the hills; which sometimes sobbed with stormy violence for a moment, and then suddenly sinking, was succeeded by a pause more terrible.

In the following scenery our author has occasionally employed the colours of Ossian, and has suffered, a little inadvertently, some of the conceits of her favourite Italians to deform her language.

To indulge this encreasing sadness, it was now her custom to walk out alone after dinner, and to make for herself a species of gloomy enjoyment from the dreary and wild scenes around her. A little time before, she had been imagining how pleasant the most desolate of these barren islands might be rendered to her by the presence of her beloved Willoughby. She now rather sought images of horror. The sun, far distant from this northern region, was as faint and languid as the sick thoughts of Celestina: his feeble rays no longer gave any warm colouring to the rugged cliffs that rose above her head, or lent the undulating sea that sparkling brilliance which a few weeks before had given gaiety and cheerfulness even to these scattered masses of almost naked stone, against which the water incessantly broke. Grey, sullen, and cold, the waves now slowly rolled towards the shore, where Celestina frequently sat whole hours, as if to count them, when she had in reality no idea present to her but Willoughby, lost to her for ever—Willoughby forgetting her, and married to miss Fitz-Hayman!

With the scene from the final catastrophe we must conclude our article; for the sonnets are perhaps not superior to those formerly published, and our article is extended beyond our expectation and indeed our intentions.

‘ Suddenly a voice was heard in the passage, enquiring for lady Horatia Howard of her servant—“ My lady is within, sir,” replied the man—“ and who are with her?”—“ Mr. and Mrs. Thorold, and”—The servant was going on—when the enquirer said vehemently—“ It is enough—let me however see them.” Celestina, at the first sound of this voice, had started from her chair—The second sentence it uttered affected her still more; but she had no time to answer the eager enquiry of Montague Thorold—“ What is the matter?” before the parlour door opened; and pale, breathless—with an expression to which only the pencil can do justice, she saw before her the figure of Willoughby.

‘ There was agony and desperation in his looks. He gasped; he would have spoken, but could not. The company all rose in silence. Lady Horatia, who hardly knew him even by sight, looked at Celestina for an explanation, which she was unable to give—At length Willoughby, as if by an effort of passionate phrenzy, approached Celestina—and said, in a horrid and inarticulate way, —“ I would speak to you, Madam — though—to— this gentleman, I suppose,” and he turned to Montague Thorold, “ I must apply for permission.”

‘ His manner, his look, as wildly he cast his eyes around and saw all the family of the Thorolds assembled, which confirmed his idea of her being married, contributed to overwhelm Celestina with terror and amazement. She no more doubted of his marriage with his cousin, than he did of hers; and could not conjecture why he came, or why he looked so little in his senses—she sat down, for her limbs refused to support her—and faintly said, or rather tried to say, “ I hope I see Mr. Willoughby well.”

‘ Lady Horatia then addressed herself to him—desired him to take a chair, and to do her the honour of staying supper with her.—He heard or heeded her not—but, with fixed eyes, gazing on Celestina, he struck his hands together and cried—while the violence of his emotion choaked him—“ It is all over then—I have lost her—and have nothing to do here—No, by heaven, I cannot bear it!”—He then turned away, and left the room as hastily as he entered it.

“ My dear Celestina,” cried lady Horatia, “ what does all this mean? Do, Mr. Montague—for miss De Mornay is, I see, much alarmed—Do, speak to Mr. Willoughby—I am really concerned to see him in such a situation.”

“ No;” said Celestina, who would not for the world have had Montague Thorold follow him—“ No; I will go myself after him.”—

‘ There was a little vacant parlour near the door; there Willoughby sat down. The servants who were assembled, brought candles;

candles; Celestina stood silently by the table on which they were placed; and Willoughby bid Farnham leave the room.

A short silence ensued: Willoughby seemed to be ashamed of his weakness, and trying to collect fortitude to bear like a man the cruellest moment he had ever past, he arose and approached Celestina, saying in a low, grave, and tremulous tone, "I have no right, Madam; to distress you—I have no just cause of complaint against you—I am very miserable—I deserve your pity—your prayers—I have been deceived—you, I hope, will never have so much cause to regret it, as I must have—you, I hope, are happy—will be happy."—He could say no more, but put his hand on his heart, and looked on Celestina with eyes so expressive of despair and grief, that all the exquisite tenderness she had ever felt for him, returned at once; she forgot that he was (as she believed) the husband of miss Fitz-Hayman; but he was in a moment the beloved Willoughby, the first and only possessor of her heart. She threw her arms around him, and sobbing on his bosom, became almost senseless, from the violence and variety of emotions that overwhelmed her.

He shrunk, however from her. "Who is it," said he, "gracious Heaven! that I thus hold in my arms?—Not my Celestina, my own Celestina; but the wife of another—Go madam—I entreat you leave me—Go, or phrenzy may overtake me, and I may attempt impossibilities—to tear you from your husband."—"Husband!" cried Celestina—"I have no husband."—"Are you not married then? not married to Montague Thorold?"—"No, indeed—indeed I am not."—"Not married—nor intending to be married?"—"Neither, indeed."—"And you are at liberty, then, to be mine."—"I am, if you know that we ought not to be divided."

The Hedaya, or Guide; a Commentary on the Mussulman Laws: translated by Order of the Governor-General and Council of Bengal. By Charles Hamilton. 4 Vols. 4to. 5l. 5s. Boards. Kearsley. 1791.

THIS work is one of the most important which has occurred in the course of our literary labours. The study of the laws of nations, so much promoted by the immortal exertions of Montesquieu, begins to be universally esteemed, as not only highly interesting in itself, but as essential to the progress of society and of human happiness. To the glory of this country two of the grandest monuments of legislation, the Code of Gentoo Laws, and the present production, have been presented to the literary world in the English language, and by the patronage of an English gentleman, Mr. Hastings. Our gratitude prompts us to augur that the voice of posterity will com-

penfate the fame of this gentleman for any diminution inflicted by the glitter of unprincipled eloquence, or the cry of abfurdity, which confounds the confined line of domeftic morality with the wide fphere of political exertion, in which, as in the fyftem of nature, univerfal good cannot be accomplished without partial evil.

The production now before us may be regarded as a complete exposition of the Mahometan laws, which extend over fo large and fair a part of the globe. In many refpects this legiflation bears an intimate refemblance to the Judaic, as being radically founded upon one work of divine revelation, (in the Mahometan opinion) as being of courfe unchangeable, and as blending, by infinite ramifications, the dictates of pofitive law with the moft minute parts of private manners. The Chriftian fyftem, contained in the New Testament, happily furnifhes no legal code, but leaves ample fcope to the diverfities of government, climate, manners, focial institutions, education, civil laws: while the Mahometan, and fome other eastern legiflations founded on religion, fix minute but fevere bonds upon human action, and allow little fcope for the progrefs of civilization. But thefe general reflections muft be abandoned, as leading to fpeculations too extenfive; we fhall therefore return to the confideration of the Hedaya.

After a well-deferved dedication to Mr. Haftings, occurs an able and fenfible preliminary difcourfe by the tranflator. Mr. Hamilton obferves that,

—‘ the judicial regulations both of the Hindoos and the Moham-medans are, in fact, fo intimately blended with their religion, that any attempts to change the former would be felt by them as a violation of the latter; and fhould the wifdom of the Britifh legiflature ever fuggelt the expediency of introducing an uniform fyftem of jurisprudence among them, it will, at the fame time, dictate the neceffity of preferving facred and unaffected an infinite number of ufages, effential to the eafe and happinefs of a people differing from us widely in customs, manners, and habits of thinking, as in climate, complexion, or language.—Towards the accomplifhment of fuch an important fyftem, every effort which may tend to developpe their laws is undoubtedly a ftep, and therefore carries with it its own recommendation.—It was this more remote confideration, as well as the immediate advantages to be derived from it, which dictated the compilation of the Hindoo Code: and it was the fame motive which gave rife to the prefent publication.’

The tranflator then proceeds to give a brief but clear idea of the Muffulman law, which proceeds in its determinations upon

two grounds, the text of the Koran, and the *Sonna*, or oral law, corresponding with the Mishna of the Jews.

‘ The precepts of the Koran are of two descriptions, prohibitory and injunctive. In the application of them to practice they are always considered as unquestionable and irrefragable, except where one passage has been contradicted, and consequently repealed, by a subsequent passage, some instances of which are cited in the course of this Commentary.’

Sonna is to be understood as signifying custom, regulation, or institute; and implies the oral law, which never was committed to writing by the Arabian legislator, but is deduced from the tradition of his precepts and decisions, preserved by authorised persons; and refers to many objects spiritual and temporal, not mentioned, or but slightly traced, in the Koran. These traditions are divided into two classes, the *Hadees Nabwee*, as uninspired sentences of the prophet; and the *Hadees Koodfec*, or divine sentences: but both have the force of law.

After detailing the foundations of the Mahometan institutes, Mr. Hamilton proceeds to account for those varieties which at present appear in the superstructure; and begins with explaining the events which gave birth to the first great schism among the followers of Mahomet. Having narrated the succession of the first caliphs, and the fate of Alee, or Ali, and his family, the translator thus gives the state of this important schism.

‘ From this period the posterity of Alee sunk into obscurity and insignificance, except in the eyes of their sectaries.—Their descendants, however, under the title of Seyids, have spread over India, Persia, Turkey, and the northern coast of Africa, are held in veneration by the multitude as inheriting the blood of the prophet, and have frequently excited the jealousy of the reigning princes of Arabia and Turkey.—In Persia and India particularly, the memory of Alee and his sons is cherished among the people with a veneration approaching to idolatry; and the latter country exhibits some striking instances of the force of this partiality, which possibly a long lapse of time, instead of weakening, has rather contributed to strengthen.—The Mussulman princes of Hindostan are, in general, Soonis, as well as most of their chief men, the heads of the law, or the ministers of state, whilst the great body of Mohammedans, being descended from a Persian stock, or from the proselytes of the first Mohammedan conquerors, adhere rigidly to the principles of the Shiyas.—The nizam, one of the most powerful and independent of those princes, cannot attend public worship in the Jama mosque of his capital (Hydrabad) because of the anathemas weekly uttered there against the usurping khaliphs of the house of Ommiah.—At Lucknow, on the

tenth of Moharrim, the effigy of Omar (who, as being the first proposer of an elective khalifat, in prejudice to the right of Alee, is regarded by his adherents with particular abhorrence), is set up, filled with sweetmeats, as a mark to shoot arrows at; and, after being used with every species of indignity, is torn to pieces, and its contents devoured by the enthusiastic votaries of Alee.—This day is throughout these regions observed as the anniversary of the death of Hossein and his brethren, and celebrated by songs and processions. The magnificent mausoleums erected to the memory of these illustrious martyrs are still visited by their adherents, who regard this token of respect as scarcely less meritorious than a pilgrimage to the kaba itself; and the real or fictitious descendants from this sacred stock have, at different times, made their affinity to the prophet a pretext for assuming the regal or pontifical authority in Syria and Africa.—They claim, moreover, a certain pre-eminence, and exclusive privileges, to some of which they are admitted, even in Turkey, where the memory of Alee is least respected, and the pretensions of his line to the khalifat utterly denied.—A few slight traces of their assumed superiority may be discovered in this Commentary.

In the Koran there are many variations, arising from its being written originally in the Koreish character, and afterwards in the Arabic; and as the latter was destitute of vowels, the sense, of course, depended much on the pronunciation of the *Mokris*, or readers; whence upon the introduction of the vocal points a variation took place in the copies, according to the manner of the reader, upon whose authority they were inserted. The traditions afforded a still wider field for variation; for, being published by the Arabian leaders as occasion or passion dictated, they swelled into an enormous, and often contradictory and incongruous mass, and every collector has assumed the right of forming to himself a standard of selection. From a note of the translator it appears, that not less than seven hundred and fifty thousand of these traditional precepts have been promulgated.

As we foresee that the text of this great work will afford few passages, capable of detachment and extraction, we mean to dwell the longer upon the Preliminary Discourse, which is of a more popular nature, and presents general and accurate views.—Mr. Hamilton now proceeds to give some account of those eminent Mahometan lawyers, whose discussions occupy a considerable portion of this work, and whose doctrines and opinions are generally admitted, as of coercive authority at the present day. The difference of tenets did not enter into judicial decisions, until upwards of a century had elapsed after the

the death of Ali, when it was occasioned by the defection of Haneefa from the party of the *Shiyas*.

The orthodox sects are four in number: the Haneefites, the Malekites, the Shafeites, and the Hanbalites; but all are *Soonis*, or traditionists; though the first mentioned prefer right reason to the traditions, which are more blindly followed by the three latter. The founder of the first orthodox sect was Haneefa, born at Koofa, the ancient capital of Irak, A. D. 702: his authority is at present generally admitted in Turkey, Tartary, and Hindostan. Malik was the propagator of the second, who was born at Medina, A. D. 716. It is related of him that when the great caliph, Haroon al Rasheed, (we follow Mr. Hamilton's orthography) came to Medina, to visit the tomb of the prophet, Malik having gone forth to meet him, the caliph addressed him, "O Malik, I entreat it as a favour that you will come every day to me, and my two sons Ameen and Maimoon, and instruct us in traditional knowledge;" to which the sage haughtily replied, "O Caliph, science is of a dignified nature, and instead of going to any person, requires that all should come to it." It is said that the monarch acknowledged the justice of the apophthegm, and sent his sons to Malik, who seated them among his scholars without any distinction. His authority is chiefly received in Barbary and the other African states. The founder of the third sect was Shafei, born at Afsalon in Palestine, A. D. 772, whose dictates are venerated in Egypt and Arabia. The fourth sect originated from Hanbal, born at Bagdad, A. D. 786, but his authority is little regarded. From the disciples of these four leaders have proceeded an immense number of commentaries. The Mussulman courts of justice consult first the Koran, then the traditions generally admitted as authentic, and next to these the opinions of their most approved civilians. The two former lay down the principles, and the commentators make the application.

Mr. Hamilton next gives an account of the present work in the following terms:

' Al Hedaya literally signifies *the guide*. There are many Arabic works on philosophical and theological subjects which bear this name. The present, intitled Hedaya fil Foroo, or the *guide in particular points*, was composed by Sheikh Burhan-addeen Alee, who was born at Marghinan, a city of Maveralne'r, (the ancient Transoxamia) about A. H. 530, (A. C. 1152) and died A. H. 591. As a lawyer, his reputation was beyond that of all his contemporaries. He produced several works upon jurisprudence, which are all considered as of unquestionable authority.—According to the account which he himself gives us in his exordium, the Hedaya is a Sharh or exposition of a work previ-

ously composed by him, intitled the *Badayat al Moobtid*, an introduction to the study of the law, written for the use of his scholars, in a style exceedingly close and obscure, and which (it would appear) required an illustrative comment to enable them to comprehend it.—Of the *Badayat ad Moobtid*, the translator has not been able to procure any copy. It is, indeed, most probably no longer extant, as the present more perspicuous paraphrase superseded the necessity of the text, and rendered it useless.

‘The Hedaya is an extract from a number of the most approved works of the early writers on jurisprudence, digested into something like the form of a regular treatise, although, in point of arrangement, it is rather desultory. It possesses the singular advantage of combining, with the authorities, the different opinions and explications of the principal commentators on all disputed points, together with the reasons for preferring any one adjudication in particular; by which means the principles of the law are fully disclosed, and we have not only the dictum, but also the most ample explanation of it. The author, being a *Moojitahid*, was himself qualified to pass decisions upon cases (whether real or supposed) which should operate as a precedent with others. He of consequence, in many instances, gives us merely *his own* opinion, without resorting to any other authority or precedent. In his comments he generally leans to the doctrine of *Haneefa*, or his principal disciples; and indeed his work may in a great measure be considered as an abstract of the *Haneefite* opinions, modified by those of the more recent teachers, and adapted to the practice and manners of other countries and of later times.’

A particular detail of the authors and books quoted in the *Hedaya* is subjoined; and the ingenious translator then proceeds to explain some peculiarities in his original, which might otherwise contribute to render some parts obscure. In this explanation we shall not follow him, but only give one particular remark. In p. xli. Mr. Hamilton seems to regard the Jews and Christians as the only *people of the book*, in the oriental phraseology: whereas it is agreed that the Magians are included in that description by the Mahometans, because they also followed a written system, that of Zerdust or Zoroaster.

After remarking that the first singularity likely to strike the European reader on perusing these laws, is the great proportion of them which relates to slaves, the discussions concerning the application of the various laws to such occupying nearly a third part of the work, the translator gives an account of the Persian version of the *Hedaya* from the Arabic, and the English translation of that version. Four of the principal *Molovees*, or Mahometan lawyers, were engaged to translate this work, esteemed
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the most complete pandect of Mahometan jurisprudence, into the Persian language. The English translation was committed to Mr. James Anderson, with whom the translator was soon after associated; and Mr. Anderson being in a short time engaged in an important foreign employment, the whole charge devolved on Mr. Hamilton: and, as far as we can judge, could hardly have fallen into more skilful or industrious hands. Having mentioned minutely the nature, manner, and conduct of the translation, Mr. H. states, that among small omissions of passages merely grammatical, &c. one large part of the original work has also been rejected, namely the *Abadat*, or spiritual law, including the first great religious duties of purification, prayer, alms, fasting, and pilgrimage, excepting the book of alms only, which is retained, and may be useful. An account of the books omitted is subjoined. In giving a brief abstract of that respecting pilgrimage, our ingenious translator enters into some detail concerning the Kaba, or holy temple of Mecca, the black stone, and the fountain of Zimsim: he adds, p. lx.

—‘ it may not, however, be improper to observe that, for some time past, and particularly within the present century, the kaba has sustained a falling off, both in the rank and number of its votaries. Whether this defection arises from the advancement of knowledge, or (as is most probable) from the rapid decay which the great Mussulman empires have experienced within that period, it certainly denotes a revolution in the minds, or habits, of the Mohammedans, which is perhaps only a prelude to the extinction of Islamism.’

Mr. Hamilton then proceeds to give an excellent review of the fifty-three books contained in this great and interesting work; with an abstract of which review, and an extract or two from the text, we shall close our account, in a succeeding Number.

A New Chronological Abridgment of the History of England, from the earliest Times to the Accession of the House of Hanover. To each Reign is added a List of the cotemporary Princes of Europe. Written upon the Plan of the President Henault's History of France. By Charles Home, Esq. 8vo. 6s. Boards. Doddsley. 1791.

OF the various imitations which have appeared of Henault's work, the present production must be allowed to be one of the most contemptible. Henault, as is said, employed thirty years in compiling his Abridgement; and we are inclined to think that such a work as Mr. Home's might be completed in thirty days.

Hasty,

Hasty, inaccurate, and expressed in the most slovenly colloquial style, it is hardly superior to the common histories of England by question and answer; and in these may be found the trifling illustration, which Mr. Home dignifies with a place in his title-page, an enumeration of the contemporary European monarchs.

In the Preface, which is the best part of this production, Mr. Home observes that the systematic histories of England which we have, are commonly infected with the author's prejudices.

'To what other cause, but to the prejudices of historians, is it owing, that, instead of a faithful, unclouded mirror of the past events of this country, we have Whig histories of England, and Tory histories, church of England histories, calvinistical histories, and Roman catholic histories? It is evident, likewise, that ingenious men, by too deep and refined speculations on causes and events, often overshoot the mark, and mislead others as well as deceive themselves. Hence they frequently make facts bend to theories, instead of deducing theories from facts; in their eyes every movement in the political world forms part of that intricate system, which, perhaps, was first called into existence in their own closets; and they hardly know how to make any allowance for the caprice, the inconsistency, and the folly, to which we know the great are fully as subject, as persons are in inferior stations. The philosophical dissertations on history, that are now frequently published, may claim a superiority over the plain chronological narrations of our ancestors; but certainly they are much less entitled to the name of histories, and are by no means so well calculated for general use; which requires a simple and contracted form, at once for the advantage of common understandings and of narrow finances.'

He then adds the best apology which can be made for his work, namely, that it was written some years ago for the use of a beloved relation, without the most distant view of its ever seeing the light, but is now published by the desire of a literary friend: and he observes that it may be useful to those engaged in sea or land service, and to the young of both sexes. This might seem to infer modesty, did not the imitation of Henault pompously deck the title-page; but perhaps Mr. Home thought that Henault's work had been written for soldiers, sailors, and young persons. On the contrary, Henault has, at least, the merit of considerable learning; he has recourse to original writers, and produces authentic anecdotes, not to mention his chronological lists of ministers, warriors, magistrates, and learned and illustrious men, which it required great labour
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to compile and digest. Mr. Home has only used late writers, and his information is trivial, while his meagre lists only present idle columns of the wives, children, and death, of each king, and of the cotemporary princes.

To be more particular, what information is conveyed in these two sentences which follow each other, p. 7. ? 'In progress of time the whole seven *nations*,' (heptarchic kingdoms), 'became christians. There was sometimes peace and sometimes war, among the kingdoms of the heptarchy for near two centuries,' &c. Henault would have marked the year of the conversion of each state; and have briefly enumerated the chief heptarchic wars.

In Mr. Home's list, p. 9, we find Alphonso king of Spain died A. D. 840, instead of 842, and the designation is ridiculous, though borrowed from Henault; for Alphonso the Chaste was only king of Oviedo, and Spain was in the hands of the Moors; nor can we properly speak of kings of Spain from the line of Roderic, A. D. 712, till the reign of Ferdinand and Isabella in the end of the fifteenth century. Another error occurs in the same list, Louis le Debonnaire being put as emperor of the West, and afterwards Charlemagne as king of France, whose death is dated A. D. 827; whereas Charlemagne, the first emperor of the West, died the 28th of January, A. D. 814. *Ex pede Herculem*; for many such mistakes occur; and even soldiers, sailors, and young persons, will hardly thank Mr. Home for loading their memories with errors.

Even in the important reign of Alfred Mr. Home sprinkles his colloquialisms: 'roughly handled'—'took up his quarters'—'pretty free, &c.' Edmund 'took Cumberland, which he made over, &c.'—'he spied Leolf.' In p. 81. we find the following new information, under the year 1138. 'This was called the war of the *standard*, from a high *crucifix* the English placed in a waggon.' How different from the old writers *de bello Standardi*! Richard I. and Philip, p. 103. were 'heartily tired of war.' The insurrection of Wat Tyler, p. 165, 'began by the indecent behaviour of one of the tax-gatherers to a tyler's daughter in Kent, *which immediately blew up into such a flame*.' In p. 176, Henry IV. 'marched to the North, and ravaged *all* Scotland, but finding he could *make nothing* of them, he in a few weeks returned to the South.' Did he not, in the author's elegant phraseology, make enemies of them? And how could he ravage all Scotland, when he only advanced to Edinburgh, and even in that short progress committed no ravages? In the next page, 'Henry to court the clergy, &c.'—'The imprisonment of prince James

James soon killed his father,' p. 179. 'Henry was much troubled with fits,' p. 180. The joy of France, p. 187, at the birth of Henry VI. was surely a *risus Sardonius*. The duke of Gloucester, p. 210, 'was a brutish bloody prince.'—'James III. of Scotland, who was eternally quarrelling,' p. 225. Under Edward VI. p. 260, we are a little surprised at being informed that 'Every one now conformed to the protestant religion, except the princess Mary:—'But nothing would serve Elizabeth,' p. 273. Here let us close our specification of colloquialisms, though the remainder of the work may boast of numerous examples.

We, in some degree, doubt the information p. 304, under the year 1621, that in the parliament of that period originated the two parties of Whigs and Tories; though the party which opposed Charles I. were really the first whigs, and Mr. Burke's Appeal to the Old Whigs, is an appeal to New Whigs.

That we may not be accused of want of candour in examining a work, of which the title promises much, we shall select two specimens of various parts, that the reader may judge for himself. The first shall present the transactions attending the Restoration.

' 1660. In January, general Monk crossed the Tweed at Coldstream, and pursued his march through England. He received many petitions for a free parliament, and heard many wishes for the restoration of the king, as the only means of healing the animosities of the nation. Whatever were his intentions, he kept them securely locked in his own breast. The parliament, suspecting him of some design inimical to them, sent Robinson and Scot to congratulate him; but, in fact, to be spies on him. On his arrival at St. Alban's, he wrote to the parliament to remove the troops out of London, to make room for his army, consisting of about 6,000 men; which being complied with, he took possession of Westminster on the 3d of February.

' February the 11th, he wrote a letter to the parliament, reproaching them with their cabals, and requiring them, in the name of the citizens and the whole commonwealth, to issue writs for new members, and to fix the time for their own dissolution and the new ones meeting. He then went to the city, and, before Allen, the mayor, and the common council, repeated what he had done, to the great joy and exultation of the whole city.

' February the 21st, the secluded members being admitted into the house, became the majority; on which the independents left it. The others, after passing some acts favourable to the king, dissolved themselves, and summoned a free parliament to meet the 25th of April.

' Till

‘ Till this time Monk kept his intentions secret; but now had a private interview with sir John Granville, the king’s agent, whom he desired to advise Charles to remove into Holland, to be ready for any emergency. May the 1st, the parliament being assembled, and Monk having founded their inclinations, acquainting them that one Granville, a servant of the king’s, was without with a letter for them. He was immediately called in, and the letter greedily read, with the loudest acclamations.

‘ The ancient peers immediately reinstated themselves in their ancient authority; and both houses attended, May the 8th, while the king was solemnly proclaimed. He embarked at the Hague, and entered London on his birth-day, May the 29th, amidst the acclamations of infinite crowds of people.’

The other concludes the work, with the death of Anne, and accession of the house of Hanover, while we can see no reason for not continuing this production, which at best is a mere register of public events, to the present time.

‘ 1714. When the parliament met, Mr. Richard Steele being obnoxious to ministry, they contrived to get him expelled the house of commons, for having wrote a paper called “The Crisis,” which, they pretended, insinuated the protestant succession was in danger, under her majesty’s administration; and several officers were turned out of the army, because they would not declare they would serve the queen without asking questions.

‘ The queen being again taken ill, in March, both parties went to work; and, after a meeting of the whig lords, baron Schutz, the elector of Hanover’s minister, demanded a writ from the chancellor, for his master, as duke of Cambridge, which was at length granted; but the queen wrote to the elector, that his coming over at present would be of very bad consequence.

‘ May the 28th, the elector’s mother, Sophia, daughter of James the First’s daughter Elizabeth, and the unfortunate elector Palatine, died at Herenhausen, in the 84th year of her age.

‘ The queen having prorogued the parliament in June, a violent rupture amongst the ministry ensued, when lord Bolingbroke getting the better, the earl of Oxford, lord treasurer, was dismissed, and before another was appointed, the queen fell so ill, as to be in imminent danger; on which some of the friends of the Hanover succession met, and strongly recommended to her the duke of Shrewsbury, whom she appointed; and, a few days afterwards, August the 1st, died of a lethargy, caused by the gout and ague. And, as the schemes of the Jacobites were supposed not quite ready for execution, the elector of Hanover was proclaimed king, by the name of George I. without any opposition, being the nearest pro-

protestant heir, as he was great grandson of James I. by his daughter Elizabeth.

'The duke of Savoy was certainly nearer the crown, being descended from a daughter of Charles the First; but, being a catholic, he was excluded by the act of succession.'

We need not point out the vulgarisms in these extracts; but shall conclude with recommending the accomplishment of a work on English history, in imitation of that of Henault, to some superior hand.

Alciphron's Epistles; in which are described the domestic Manners, the Courtesans, and Parasites of Greece. Now first translated from the Greek. 8vo. 5s. Boards. Robinsons. 1791.

THERE is scarcely a production of any Greek writer so difficult to be procured as the Epistles of Alciphron; and his fame, as an author, has hitherto been proportionably restricted amongst the learned, who have differed from each other with respect to his literary merit. The late eminent Dr. Jortin is the critic whose sentiments on this subject are the most unfavourable; but his opinion is combated with much candor, as well as modesty, in the Introduction to the present volume. The doctor admits, that, as an ancient Greek writer, Alciphron deserves to be perused; but that his letters are for the most part uninteresting and frivolous; and that the reader who shall expect much entertainment from his compositions, will find himself disappointed. Against the former of these charges, the editor of the Epistles defends Alciphron, upon the principle that he throws great light on the general manners and customs of the ancient Greeks; and against the latter, he appeals to the sentiments of the public.

For our part, we must acknowledge that we are inclined to join in opinion with the editor. Dr. Jortin appears to have been governed in his decision by estimating the character of Alciphron's Epistles according to the idea of philosophical importance. But all writings ought not to be considered as absolutely frivolous which do not coincide with this standard. The Epistles of Alciphron certainly afford a lively delineation of ancient manners and customs; and from the elegance of style, and the vivacity of sentiment, they prove interesting in a degree greatly beyond what might be expected from the general rank of the persons who write them. But that our readers may judge for themselves, we shall lay before them the following epistle, which is one of the longest in the collection.

* MENANDER TO GLYCERA.

* I swear, my Glycera, by the Eleusinian mysteries, and the goddesses who preside over them (before whose altars I have already sworn in the presence of you only), that, in what I now affirm and commit to writing, I do not seek to exalt myself in your eyes, or to ingratiate myself with you by flattery; for what change of fortune could be so pleasant to me, bereft of you, as that I now enjoy? Or to what higher pitch of happiness can I be exalted, than the possession of your love? By the help of your disposition, and your manners, old age shall wear the appearance of youth. Let us then enjoy our youth together, let us together grow old, and by the Gods we will together visit the grave, lest jealousy descend with either of us, should the survivor enjoy any of the goods of fortune. But let it not be my lot to seek enjoyment when you are no more; for what enjoyment can then remain? But the reasons which induced me to write to you from Piræus, where I am detained by ill health, (you know my usual infirmities, which my enemies call effeminacy and affectation); my reasons, I say, for writing to you while you remain in the city to finish the celebration of the feast of Haloa, are these: I have received letters from Ptolemy, the king of Egypt, in which he invites, by every mode of persuasion, myself and Philemon, promising us in a princely manner the good things, as they call them, of the earth. His letters say, also, that he has written to Philemon, who has indeed sent me his letters; but they are less ceremonious than those which are addressed to Menander, and less splendid in their promises. Let him consult for himself; I shall want no consultations. Thou my Glycera, art my counsel; thou art to me the whole synod of Areopagites; thou art in my estimation all the counsellors of the forum; thou, by Minerva, ever hast been, and shall continue to be, my every thing. I have sent you, therefore, the king's letters, that I might not give you the additional trouble of reading, in my transcript, what you would meet with afterwards in the original. I wish you also to be acquainted with what I mean to say in answer to them. To set sail and depart for Ægypt, a kingdom so far removed from us, by the twelve great gods! never entered into my thoughts; nay, if Ægypt was situated in Ægina, near as that is to us, I would not even then (sacrificing the kingdom which I enjoy in your love) be a wanderer amidst Ægyptian multitudes, in a place which would be to me, without my Glycera, a populous desert. With more pleasure and more safety I court your favour than that of satraps and of kings. Besides, the loss of liberty is the loss of security; flattery is despicable; and fortune, though in smiles, is not to be trusted.

* I would not exchange for his Herculean goblets, his great cups, his golden vases, and all the boasted and envied ornaments

of

of his court, our annual Choan sacrifices; our shews in honour of Bacchus, the exercises of our Lycæum, and our scholastic employments; I would not make such an exchange, by Bacchus I swear, and his wreaths of ivy! that ivy with which, in the theatre, I would rather be crowned in the presence of my Glycera, than wear the diadem of Ptolemy. In what part of Ægypt shall I see the people assembled, and giving their votes? Where shall I behold a multitude enjoying the sweets of liberty? Where shall I look for the dispensers of justice crowned with ivy? The sacred area? the choice of magistrates? the libations? the ceramicus? the forum? the seat of judgment? leaving then my old neighbourhood Salamis, and Psytalia, and Marathon, all Greece in the city of Athens, all Ionia, the Cyclades, and above all my Glycera; shall I pass over into Ægypt? For what? That I may receive gold and silver, and other articles of wealth? With whom then am I to enjoy these, when my Glycera is separated from me by such seas? Will not these possessions be poverty to me without her? And if I should hear that she has transferred her affections to another, will not all my treasures become as ashes? Then, indeed, in death I should bear away my sorrows and myself, while my riches would be exposed to the plunder of my enemies.

‘Is it then any great honour to live with Ptolemy, and a train of Satraps (empty titles!), amongst whom friendship is not without infidelity, nor enmity without danger? When my Glycera happens to be angry, I can snatch a kiss from her; if she continues to look grave, I am doubly peremptory with her; if she still hardens herself against me, I have recourse to tears. She then, in her turn, no longer able to support the task of tormenting me, betakes herself to her entreaties. These are the only weapons I have to cope with: she has neither soldiers, nor spearmen, nor guards; I am all these to her.

‘Is it then great and wonderful to behold the Nile? And is not the Euphrates too a noble object of admiration? Is not the Danube great and as extensive? the Thermodon? the Tigris? the Halys? and the Rhine? Were I to visit all the rivers I could enumerate, my whole life would be sunk without looking upon my Glycera. Besides, this Nile, beautiful as it is, is full of monsters; and it is dangerous to approach the banks of a river baited with so many mischiefs. Ever then may it be my lot to be crowned, oh king Ptolemy, with the ivy of Attica! May I meet death in my own country, and be buried in the land of my fathers! May I join the annual celebration of Bacchus before our altars, and be initiated in the complete course of religious mysteries! At our annual exhibitions may I present every now and then some new play, and laugh, and rejoice, and contend among my equals, now agitated with fear, and now crown'd with victory! Let Philemon, then, enjoy in Ægypt the allurements held out to me, he has no Glycera, nor perhaps

perhaps is he worthy of such a blessing. But do thou I entreat thee, my dear Glycera, as soon as the Haloan feasts are finished, come flying to me upon your mule.

‘ I never knew the festival so tedious before, or so unseasonable: May’st thou at last oh Ceres be propitious !’

Dr. Jortin has intimated a conjecture, that Alciphron, who was a professor of rhetoric, perhaps drew up his Epistles for the use of his scholars, to teach them to speak and write Greek with purity and facility, but the editor opposes this opinion by an observation which it will be difficult to invalidate.

‘ The general tenor of these letters, (says he) militates, I think, against this opinion, and there is one in the original collection which makes it almost impossible to be just. The investigation of letters which treat so frequently upon amorous subjects is a relaxation ill according with the discipline of scholastic pursuits; and the one letter to which I allude offends so grievously against the laws of decorum and propriety, that I have omitted it in the translation; and I apprehend the same reason which prevents my submitting such a composition to the eye of modesty, must have prevented any instructor of common sense from proposing it to his pupils as a model worthy of inspection and imitation.’

This translation is executed by two persons, but without any obvious dissimilarity of style, and we think, with fidelity. To many of the Epistles annotations are subjoined; and on the whole, especially considering the scarcity of Alciphron’s production in Greek, this version cannot fail of being favourably received by the admirers of ancient literature.

*The Crimes of the Kings of France, from Clovis to Lewis XVI.
Translated from the French, by J. Trapp, A. M. 8vo.
4s. 6d. sewed. Ridgway. 1791.*

THIS work seems to have been intended as a *bouquet* to the national assembly. The author has industriously amassed the crimes of the kings of France from the earliest ages of its monarchy. The catalogue, it must be acknowledged, contains such enormities as seem to place many sovereigns of that nation nearly upon a level with the basest and most tyrannical of the Cæsars. Cruelty, perfidy, sensuality, or inordinate ambition, are almost constantly in possession of the throne. The author, however, we must observe, makes no distinction between the crimes of the *king* and the *man*; and though it be a mortifying consideration, that neither a Trajan nor an Antoninus has once appeared, during the whole succession of the French sovereigns, we ought not to impeach the monarchical

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form of government with any other transgressions than those which affect the public welfare.

As a specimen of the work, we shall lay before our readers an extract from the account of Hugh Capet.

‘ Hugh, son to Robert, governor of Angers, after his father’s death, pursued his plan; he had time to improve it in the reigns of Lewis IV. surnamed Transmarine, and Lotharius; they feared, but did not love him; Hugh, more cunning, deceived them both. At last he dies, and Hugh Capet his son inherits his ambition, his power, and a plan which required only profound dissimulation and rashness to be carried into execution; he wanted for neither: as duke of the French, he was entrusted with the command of the armies; as mayor of the palace, he was at the head of the affairs of the state; as count of Paris, the people had him always before their eyes, and were accustomed to see him keep pace with the king.

‘ He began by giving France as many petty tyrants as it contained governments. To them he yielded as a property, what they only possessed by office; thus he first introduced that feudal government, which desolated France down to our own times. Instead of one tyrant, the people got them by thousands; there were as many as the kingdom contained duchies, counties, baronies, marquises, and lordships. As chief of depredators, he divides the spoil between his accomplices. All the lords were silent with regard to his usurpations, because they themselves had usurped large estates. And who was basely sacrificed to this usurpation of the crown? The nation; that unfortunate nation. This political stroke, which can only be treason if levelled at the nation, was one of the cruel and oppressive steps on which he mounted the throne. This perfidious compact, this subdivision of the royal authority, has been felt by a thousand indignities; till the administration of Richelieu, it bore down upon that dear part of the state, without which it cannot subsist; crushed agriculture, the inhabitant of the fields; and has never been wholly annihilated till in our times. France, by his mounting the throne, received a wound, which has not been closed till after a period of more than seven centuries.

‘ He finally assembles the states at Noyon in 987, to which he convened all his friends and creatures, unites all the means practised so long, and with such difficulty, by his father and himself, gathered all his force as for a day of battle. His influence, his spirit, hovered over the assembly, and directed all their operations.

‘ Charles of Lorraine sends a remonstrance to the states, but they were fully resolved; he was reprimanded for his request, and Hugh unanimously chosen king of France.

‘ Hugh Capet was either an usurper or chosen. If he was an
8 usurper,

usurper, what are his descendants? If chosen, election must be a right; but he was both: Charles of Lorraine, rejected by the states; has recourse to arms to defend his cause: both parties come to an engagement, Capet's troops are cut to pieces within sight of Paris, and himself narrowly escapes from being made prisoner. The people are astonished and terrified at the loss of this first battle; but the lords whom Capet had enriched, with whom he had divided the kingdom, found it their interest to see him placed on the throne. They bring their forces together, and stick still closer to Capet. He besieges Charles at Laon, and to crown his rashness and villainy, summons the town to surrender and deliver Charles, whom he called a traitor, swearing to put it to fire and sword. Anselm the bishop, causes Charles, with his wife and children, to be delivered by the inhabitants. He is conducted to Orleans with all his family, and there thrown in prison. This unfortunate descendant of the emperors lived thus several years, and had more children. They all died in confinement! Hugh Capet would not bring to light a single offspring of the race of Charlemagne.

'The reader who reflects, must be irritated to see Hugh Capet summon the inhabitants of Laon to deliver into his hands Charles of Lorraine, whom he charged with treason. What a rashness! great God, what an indignity! How lucky attempts do crush innocence, vanquished and insulted! What must have been Hugh Capet's crime, if Charles of Lorraine was guilty of treason?—But the reader knows enough to say boldly that Capet inherited the ambition and perfidy of Robert, of Hugh his father; that he finally executed the plan they had laid; that he was an oppressor, an usurper of royalty; in a word, that it was he who was guilty of treason against his sovereign; yet his crimes were crowned with success.'

The author of this compilation has, in general, adhered to facts; but he extenuates no blemish in the royal magistrate, on account of any alleviating circumstance; and he even aggravates venial faults with an invidious severity. A more uniform tissue of vice and guilt, without so much as one intervening particle of virtue, which usually checkers every faithful representation of moral characters, was scarcely ever before produced in the factories of democratical prejudice. That the author writes under the influence of party, is evident from the tenor of the work, as well as from the intemperate declamation with which he inveighs against the historians who are favourable to the memory of Hugh Capet, the ancestor of the subsequent race of the French kings.

OCCASIONAL RETROSPECT OF FOREIGN LITERATURE.

FRANCE.

AMONG the various political productions which now swarm in France, one of considerable importance has appeared, entitled, '*Recherches sur les Cours, et les Procédures Criminelles d'Angleterre,*' or, *Researches into the Courts and criminal Proceedings of England*, extracted from the Commentaries of Blackstone on the English Laws. The preliminary discourse is remarkable for singularity of expression, and superabundance of tropes and figures; but presents just ideas, and good principles. The author considers legislation concerning crimes as connected with public freedom and the liberty of individuals. 'In vain, says he, shall public liberty be defended by fundamental laws, if the enemies of the people may find in the judicial forms a concealed method of establishing the servitude of individuals by decrees, fines, imprisonment, and sentences of death.' He adds, 'this observation has not escaped the sublime legislators of England. After having firmly united public liberty to the constitution, they have placed private freedom under the impenetrable shield of the criminal judicature.'

Another remark of the author deserves particular notice. 'A criminal procedure ought to be considered under two essential points of view. On the one part, it ought to be such that, even not supposing in the judge any intention of abuse, it can neither save the guilty, nor destroy the innocent: the other respect, not less important, under which it must be considered, is, that by this happy combination it cannot become, in the hands of tyranny, an engine to oppress the citizens.'

The anonymous work, entitled '*De la Loi Naturel,*' on Natural Law, 2 vols. 8vo. is also a production of merit. It is divided into five parts: 1. Preliminary ideas on the first elements of morality. 2. Duties of man towards himself. 3. The condition of man in society, according to nature. 4. The condition of society, according to the positive order of things. 5. Religion.

A new comedy in five acts, called '*Le Philinte de Moliere, ou la suite du Misanthrope,*' by M. Fabre d'Eglantine, is deserving

ing of applause; but seems fitter for the closet than the stage. Here is a specimen :

‘ Dans la corruption le luxe prend racine ;
Du luxe l'intérêt tire son origine ;
De l'intérêt provient la dureté du coeur ;
Cet endurcissement étouffe tout honneur, &c.’

The attention of the French to agriculture appears conspicuous in the ‘ *Memoire sur les Moyens d’accelerer l’Economie Rurale en France*,’ or, *Memoirs on the Means of accelerating the Progress of Rural Oeconomy in France*, by M. de Lamoignon de Malesherbes, 8vo. Agriculture has made considerable advances in France within these forty years, chiefly owing to the cares of a few literary men, who have cultivated this branch of public prosperity. Their researches and labours, by spreading a scientific light on the subject, have at last attracted the attention of many practical cultivators; and have even induced them to conduct their operations upon rational plans. The progress has doubtless been slow; but how could it prove rapid amidst the prejudices of ignorance, and the obstacles of distrust? M. de Malesherbes proposes to establish a board, or office of correspondence, for agriculture and the useful arts.

M. Descombes has published the fourth volume of his *Universal Geography at Lausanne*, 8vo. This volume contains the description of America.

The ‘ *Memoires secrets sur les Regnes de Louis XIV. et de Louis XV.*’ or *Secret Memoirs on the Reigns of Louis XIV. and Louis XV.* by the late M. Duclos, form a curious and interesting work. Among many anecdotes the following are remarkable. Upon the repeated victories of Marlborough, Louis XIV. that absolute monarch, who, after fifty years of triumph, had offended other sovereigns by his haughtiness, alarmed Europe by his conquests, ruined his subjects by his pomp, was about to abandon his capital to retire beyond the Loire. He, who had so often dictated conditions of peace, was now forced to entreat for peace in vain. Pressed on all sides, deprived of succour, ‘ I cannot then,’ said he in a full council, with tears in his eyes, ‘ I cannot then either make peace, or carry on war.’ M. Duclos observes, that Louis was saved by some paltry disputes in the English court, which ended in the disgrace of Marlborough. The father la Chaise, confessor of Louis XIV. advised, while on his death-bed, that prince to appoint another jesuit in his place, ‘ because, said he, a bad blow is soon struck.’ This expression, which caused Louis XIV. to tremble, was repeated by him to the marischal, who mentioned it to Blouin, from whence it passed to Duclos. The picture of the last years of Philip V. of Spain is extremely singular, but our limits will not permit us to extract it.

M. Duclos gives an interesting account of the origin of the war of 1756, chiefly owing to the desire of Maria Theresa to recover Silesia; and that empress, and her haughty minister Kaunitz, condescended to correspond with madame de Pompadour, in order to procure the assistance of France: and to the royal mistress that ruinous war may be justly ascribed, with all its misfortunes to France, for she even named the generals and admirals.

In one of the French Journals lately appeared a short memoir on the danger of sounding the bells of churches, upon the death of any person; a practice which has often proved fatal to women in labour, and to patients in malignant fevers. The absurdity of this usage is still more apparent in England than in the Roman Catholic countries, and it ought to be universally abolished.

The *prospectus* of an intended large work has lately appeared at Paris. M. Delaunaye proposes to publish a general and particular history of all the religions in the world, to be comprised in twelve quarto volumes, and illustrated and adorned with many plates. The imperfections of Picard's Religious Ceremonies are explained, and many promises are held out concerning the new work, the voluminous nature of which seems little adapted to the present day.

A French translation of the German work of M. Brandes on the revolution in France has appeared at Paris, 8vo. under the title of 'Considerations politiques sur la Revolution de France, par E. Brandes, Secrétaire-intime de la Chancellerie d'Hanover. M. Brandes examines three questions.

1. Was it necessary that a great change should be effected in the French constitution?

He allows that since the year 1614, the period of the last meeting of the states-general, France has not had even the shadow of a good constitution, and that the administration was detestable.

2. Could this change be effected without a revolution, without the influence of the people in arms?

M. Brandes allows the impossibility of the change without a revolution, but he dwells much on the sanguinary excesses committed.

3. Is the constitution of France well adapted to the nature of that kingdom?

In this part M. Brandes shews all the pedantic pride of a German politician, and condemns the French constitution from historical example, without reflecting that the state of human knowledge and human life, in Europe, is such as bids defiance to all historical example. M. Brandes, however, allows, p. 157, that 'it is impossible seriously to enquire if the ancient constitution was superior to the new. A friend of truth will answer, without hesitation, that the new, with all its imperfections, is infinitely

nitely better than the other. Nay more, one finds in the new constitution many things beyond all comparison, and which cannot be better.'

M. Gudin's *Supplément to Rousseau's Social Contract* is a work of daring title, and small merit.

A translation from the English of the works of the celebrated Law has appeared at Paris, and been received with the respect due to the financial and commercial ideas of that extraordinary man.

The '*Vie Privée du Mareschal de Richelieu*;' or, Private Life of the Marshal de Richelieu, containing his amours, and intrigues, and every thing relative to the parts which that celebrated man acted for more than eighty years, has been published at Paris in three volumes 8vo. This work is well calculated to excite curiosity; the man whose life, actions, and sentiments it describes, had so long attracted public attention in France, by his character, by his brilliant qualities, by his success, by the various embassies with which he had been charged, by his adventures, by his gay longevity, that it is impossible not to desire to know the details of a life so extraordinary. The examples of vice in this work almost exceed imagination or belief; and the profligacy of the French court, and of the nobles, lessens our wonder at the revolution.

A new and able attack upon the practice of duelling has appeared, in the form of an address from the inhabitants of a bailliage in France to their deputy in the national assembly, who had engaged in a duel. Some of that body, who have just before been lending to reason the garb of eloquence, have been forced by a deeply-rooted prejudice to pass to the field, and renew the times of the ordeals of fire and water, and the judgment of God. 'Are you our deputy, say the people of the bailliage to their representative, why betray your constituents? Are you an advocate of the nation, why abandon its defence? Are you a legislator, why violate the laws?'

M. Barrett's '*Histoire des deux Regnes de Nerva et de Trajan*,' or History of the Reigns of Nerva and Trajan, Paris, 12mo. is a well-chosen subject: a good account of these reigns, which supply the chasm between Suetonius and Spartian, being much to be desired; and we wish some man of learning would supply the defect in classical Latin. The work of M. Barrett has great merit. Nerva's short reign of two years presents few materials for history; but that of Trajan compensates this defect. Trajan was a prince adored by his people, and a great man; but he had faults, which M. Barrett does not dissemble. He was cruel in his persecution of the Christians, in his war against the Dacians; vain, and rather ambitious than wise, in his expedition

against the Parthians. But he was notwithstanding one of these monarchs of antiquity who best deserved the throne. Pliny has consecrated a panegyric to Trajan: its merit is eminent, but the work of M. Barett, which bears no symptoms of flattery, appears far more proper to shew the mind, heart, and virtues of that great prince.

Many literary persons in France have of late dedicated their labours to the instruction of the manufacturer, and the peasant. M. Chalumeau has joined in the same career, in his 'Catechism de l'Impot, &c.' or Catechism of Taxes for the Country.

A work of great importance is now appearing, in Numbers, at Paris, intituled 'Antiquités Nationales, &c.' National Antiquities, or a Collection of Monuments to serve the general History of the French Nation; such as tombs, inscriptions, statues, paintings in glass or in fresco, taken from abbeys, monasteries, castles, and other places now adjudged to the national domain; presented to the national assembly, and favourably received by that body, 4to. The author is M. Millin; and the plan of saving from oblivion these monuments of former times deserves approbation. The first and second Numbers contain plans and elevations of the Bastile, and prints of the statues to be found in that fortress when destroyed; a view of Mont Lheri; and plates of all the monuments, pictures, and statues in the church of the Celestins. The singular tomb of the baron de Trevelec, who died in 1773, belongs to the latter article, though not strictly to be classed with national antiquities. This baron, besides all his titles of baron, count, chamberlain of the Spanish king, resolved to have his epitaph adorned with his history and private actions. Two tables of white marble, of an enormous size, were hardly sufficient for this purpose: they would supply twelve or fifteen large pages. The author of the National Antiquities, less prodigal of paper, only copies some circumstances. M. de Trevelec makes a circumstantial recital of three battles against the people of Morocco; but what charmed him more than the victories to which he contributed, was a signal honour which he received from the general, the marquis de Leda, upon a great occasion, as shall appear, for it is a lively picture of the insignificance of human vanity: 'A numerous company, about five o'clock in the evening, waited on the marquis de Leda. His excellency was very polite to the baron de Trevelec, and at length asked him if he liked beer. He answered that he liked it much, and had accustomed himself to it in his Flemish campaigns. Whereupon the marquis de Leda called for some English beer, and ordered the first glass to be presented to the colonel the baron de Trevelec: when it was filled, the general turned to the general officers and others, and said to them, 'Gentlemen, I am persuaded

suaded that you will not allow the baron to drink alone.' Instantly all were eager to have glasses. The baron de Trevelec sent at the time an account of this anecdote to Don Miguel Fernandez Durando, marquis of Toloza, then minister of war, who read it to his Catholic Majesty.' — *O quantum est in rebus inane!*

The 'Observations of the Royal Society of Agriculture on the Uniformity of Weights and Measures, compiled by Messieurs Abeille and Tillet, Members of that Society, Paris, 8vo. constitute an interesting work. England, Spain, and the American States, seem disposed to join with France in the accomplishment of this desirable object.

At Strasburg has appeared a Treatise on the Man with the Iron Masque, by M. de Saint Michiel, who attempts to prove that he was a son of cardinal Mazarine, by a secret marriage with Anne of Austria, widow of Louis XIII. This marriage seems confirmed by the letters of the princess Palatine, duchess of Orleans; but M. de Saint Michiel had not seen the Memoirs of Richelieu, in which this obscure topic seems sufficiently illustrated.

M. Paris has published at Riom his 'Eloge de Cook,' a warm panegyric on that celebrated navigator, the only one whose discoveries were conducted with philanthropy, and unmarked with blood. The fine verses of the abbé Delille on the death of that great man are sufficiently known.

In the Journal des Savans, M. de Beauchamp, vicar-general of Babylon, and correspondent of the Academy of Sciences, has given a most interesting account of his journey into Persia, in the year 1787, which may be recommended as conveying, in a few pages, a very complete and just idea of that celebrated country. We wish that the ingenious author would favour the public with his whole observations, accompanied by prints of the various drawings mentioned, many of which were remitted to M. de Barthelemy. The western part of Persia is at present in great anarchy: on the east the kingdom of Candahar embraces many of the fairest provinces, and maintains some regularity of government. One advantage of this Retrospect is, that it enables us to notice important or curious articles in the foreign Journals, which otherwise could not fall under our observation; and among these the present is entitled to particular regard. M. de Beauchamp expresses a wish, in which we must join, that a new edition of Chardin's Travels were given; but improved, by subtracting all the repetitions and extraneous episodes, and by altering the geographical part, in which that traveller was misled in trusting to the longitudes and latitudes detailed in Persian manuscripts. Leaving Bagdat, M. de Beauchamp passes the mountains, which
 2 separate

separate Persia from the Turkish dominions, and an ancient monument near Kermancha attracts his first notice. It is called Tak-Rustam, and consists of two halls, cut out of the solid rock, and adorned with figures in alto relievo, which are minutely described. In the second hall are two inscriptions in unknown characters, probably those on the Persian coins, which M. de Beauchamp accurately copied, in order to communicate them to the abbé Barthelemy. From Kermancha to within three days journey of Ispahan, are found fine vales for pasturage, but little varied in prospect. Barren mountains, rugged rocks, no trees, plains watered by very small rivulets, present the general picture of Persia. Chardin is enraptured with the beauty of the country; but a region void of wood and water cannot be pleasing. Now that every khan, or lord of a village, is a sovereign in his petty territory, travelling is subject to multiplied vexations. From Kirmancha to Hamadan are many ruined towers. The mountains under 34 degrees of latitude were covered with snow in May, those under 36 even in July: their height is small, and M. de Beauchamp thence concludes that Persia is an elevated country. In the north, not above the thirtieth part is inhabited: the province of Hamadan seems the best cultivated. M. de Beauchamp observes, that the general elevation of the country further appears from the total want of rivers. Through a desert of three days journey our traveller advances to Ispahan: he finds a small prickly almond tree, which might probably thrive in a northern clime; and, among other singular plants, the vegetable hedgehog, forming a tuft of about a foot and a half in diameter, a little convex, of a fine green, full of hard and impenetrable prickles. Amid the majestic silence of nature in the desert, he hears a noise like that of a spinning-wheel; it proceeds from an insect of the class *apteræ*, which is minutely described. Some remarks are given on the climate of Persia, the superiority of which is so much exaggerated by Chardin's wonted predilection. Chardin pretends that the stars have there no scintillations; but M. de Beauchamp observes, that even in Chaldæa they have this appearance to the height of about 45 degrees: and at Paris, since his return, he has observed that the stars have no scintillation above the same height. In proceeding to Kachan, it is remarked, that it is the custom in Turkey and Persia to hammer all metals cold, even shoes of horses; an operose method, but which gives far more solidity. Koum is half in ruins, and its famous mosques and tombs, are ill maintained; the valley of sea-salt, which in some parts lies an inch in thickness, and the Telefin, or enchanted mountain, are next mentioned. At Cassin M. de Beauchamp observed

observed the end of the lunar eclipse, 30th of June, 1787; but was here forced to return by the despotism of the khan. Casbin is almost ruined, and contains not above 12,000 inhabitants. The bed of Nadir Scha, a marble table of six feet square, with a matress and pillow, occasioned meditations on our ideas of oriental effeminacy. Our traveller returns to Ispahan, which he observes is also mostly in ruins. He counted five hundred jets-d'eau in a royal garden; and adds some remarks on the taste of the Persians, who excel in many arts. They have an idea of beauty, and a taste for perspective and symmetry, unknown to the Turks. In character they somewhat resemble the French. Their light and lively walk, their volubility in speaking a sonorous language, the abundance of their compliments, the close form of their dress, their quickness of wit, form features of comparison. The simple and rude religion of the Turks is, by the excess of Persian imagination, sophisticated with mysteries: but they are more inclined to toleration: in the suburbs of Ispahan there are twelve Armenian churches, and three of the Latin persuasion. Some curious remarks are given on the eastern mode of life, far less luxurious, though more idle, than that of Europe. But we shall close our extract with a translation of M. de Beauchamp's concluding paragraph: 'I have lived ten years among the Turks. I have always seen them surrounded with ease and contentment. The despotism of the pachas only falls on the great. There is never any increase of taxes: the court of Constantinople is immutable in that respect. I believe the Turks happy in that uniformity of life, which would make us Europeans die of *ennui*. There is hardly among them either intrigue or adventure: few assassinations occur, no duels, no suicide. Justice is administered quickly; processes are neither so common nor so complicated as in Europe, where multitudinous laws are drowned in multitudinous commentaries: every cause is judged by the Koran: he who gains a law-suit pays ten per cent to the *cadi*, and the loser pays nothing. Property is more respected in Asia than is commonly believed in Europe. I here terminate the extract of my journey into Persia, the map and topographical details of which are in the hands of M. de la Lande. I returned to Bagdad the 14th of January, 1788.'

This curious article, which is alone worth a volume, has induced us rather to exceed in our account of it; and we must defer the literature of other foreign countries till a future occasion.

MONTHLY CATALOGUE.

DIVINITY, RELIGIOUS, &c.

The Charge of Samuel Lord Bishop of St. David's, to the Clergy of his Diocese, delivered at his primary Visitation, in the Year 1790. The Second Edition. 4to. 1s. 6d. Robson. 1791.

WITH all our respect for Dr. Horsley, we cannot highly approve of the Charge before us; it breathes too much of the uncharitable intolerance of former ages, of that high-church spirit which our divines have so properly laid aside; for even those, who have not by collision and enquiry worn away their asperities, follow the example of St. Paul, prefer doing good by what is expedient, and will probably be successful. The object of this Charge is to obviate the general predilection of the clergy in favour of the moral duties, as the exclusive subjects of sermons. It is justly urged that these are duties of the second table only, not the whole dictates of the law; that these are the rules of natural religion; and that if these were the only precepts necessary to be inculcated, Christ died in vain. What is farther added to the argument respecting faith we think more exceptionable, though the arguments, when directed to the abuse of faith according to the prevailing tenets of the methodists, deserve attention.

On the other hand, when our author pursues the doctrine of the first reformers, so far as to declare that the works 'which spring not in faith of Jesus Christ,' are of the nature of sin, and sums up this argument by the following personal reflections, every candid enquirer will lament the spirit which dictated the passage, and the inattention which suffered it to pass through the press.

'And this explains, what, at the first sight, may seem a strange fact in the history of man, and is very apt to be misinterpreted; as if it disproved the connection, which divines are desirous to maintain, between the truth of religious opinion, and true practical godliness: namely, that Infidelity and Atheism boast among their disciples eminent examples of moral rectitude. History records, I think, of Servetus, Spinoza, and Hobbes, that they were men of the strictest morals. The memory of the living witnesses the same of Hume. And history, in some future day, may have to record the same of Priestley and Lindsay. But let not the morality of their lives be mistaken for an instance of a righteous practice, resulting from a perverse faith; or admitted as an argument of the indifference of error. Their moral works, if they be not done as God hath willed, and commanded, such works to be done, have the nature of sin; and their religion, consisting in private opinion, and will-worship, is sin; for it is heresy.'

On

On the whole, to a certain degree, Dr. Horsley's injunctions are just. Our duty towards God should be inculcated as well as our duty to our neighbour, and mankind should be taught to venerate the mysterious system of redemption, and of our future life through the death of Christ, without any attempts to render it familiar to common apprehensions. When the human mind endeavours to fathom the mysteries of omnipotence, it is soon lost in confusion, or wanders in endless absurdities.

Remarks on the Charge of the Bishop of St. David's, delivered at his primary Visitation, in the Year 1790. By a Dissenting Minister. 8vo. 1s. Mathews. 1791.

The bishop of St. David's has at least one Dissenter on his side. Our author fully agrees with him in thinking, that the moral duties should not be alone insisted on in sermons. So much of Dr. Horsley's Charge, however, is transcribed and *expounded*, in this pamphlet, that it appears (we hope there is nothing very improper or uncharitable in the idea) a new and *corrected* edition, for the use of Dissenting ministers.

The Duty of Christians to Magistrates; a Sermon occasioned by the late Riots at Birmingham; with a prefixed Address to the Public, intended to remove the Reproach lately fallen on Protestant Dissenters. By John Clayton. 8vo. 1s. Dilly. 1791.

The author of this temperate and conciliating discourse informs the public, that the late unhappy riots at Birmingham gave occasion to the sermon; in which the obligations of Christians to preserve the character of *the quiet in the land*, are stated and recommended.

'The discourse, Mr. Clayton tells us, was addressed to a congregation of Protestant Dissenters, composed of persons who have not yet learned, with philosophising Christians, to reject the authority, or explain away the obvious meaning of the inspired writings.'

Mr. Clayton goes on to defend the general body of the Dissenters from the aspersions cast on them by the conduct of the 'apostles of liberty,' and to disclaim any necessary connection between their sentiments and the general views or opinions of Dissenters. He points out the impropriety of the conduct of those who style themselves rational Dissenters, who, enjoying every essential object, every species of rational liberty, are still turbulent and uneasy.

Were the whole body of Dissenters governed by those legal and temperate sentiments which the cool and dispassionate author of this sermon appears to profess and to preach, we should hear no more of those violent invectives against the establishment in church and state, which have lately so much prevailed. But we fear that
the

the factious spirits will not consider these principles consistent with their notions of the *Rights of Men*; and we fear the spirit of discontent and turbulence will not receive a sufficient check from the mischiefs occasioned, or from the mild and judicious persuasions of this author.

Christianity consistent with a Love of Freedom: being an Answer to a Sermon, lately published by the Rev. John Clayton. By Robert Hall, M. A. 8vo. 1s. 6d. Johnson. 1791.

Mr. Clayton, we have said, has been unfortunate: he seems to have pleased few. Yet he has spoken with a manly confidence, what we think to be truly just, and what we know many of his brethren approve. Our present author is, however, no contemptible opponent; and, if it had been consistent with our plan to have followed Mr. Clayton at a greater length, we should not have disdained to have examined the arguments of Mr. Hall more minutely.

Paradise Reviewed: containing a Series of Essays, in which are deduced our Duties in Life, from Man's Nature and Origin; with a philosophical Essay upon Love. 8vo. 1s. Hamilton. 1791.

A strange, whimsical rhapsody, deducing all our moral duties from the early station of man in Paradise and his fall. There are some curious observations also—*virginibus puerisque loquimur*—on love and marriage.

The Book of Nature, a Sermon, preached in a Country Parish. 12mo. 6d. Sherborne, Goadby. 1791.

It is the object of the preacher to prove the existence, to show the power and wisdom of God from his works: the sermon is professedly a compilation, but it is plain, familiar, and practical.

Britain's Happiness, and its full Possession of Civil and Religious Liberty, briefly stated and proved, by the late Rev. Dr. Richard Price. 8vo. 6d. Rivingtons. 1791.

Whatever were the doctor's political sentiments in the latter part of his life, when he wrote and preached the sermon from whence this publication is extracted, he says of Great Britain:

‘In this island peace and liberty have fixed their abode, and from hence superstition, persecution, and slavery are fled, while in other nations they still remain to confound and terrify, and oppress the souls of men. How is it possible to reflect on these things without joy and exultation? How happy is it for us that our lot has been cast in such a land? A land favoured with so many invaluable privileges and advantages. A land where peace, plenty, knowledge, and liberty abound and flourish. A land which has the best constitution of government, the best laws, the best king, and the best religion in the world.’

It

It is true, indeed, as the editor remarks, that this sermon was written and preached upwards of thirty years ago. But every thing he then said is equally applicable to the present situation of this country. The change was in the doctor, not in his country; and we can only say, in the language of the wise man, 'Meddle not with them that are given to change.' Prov. xxiv. 21.

POLITICAL AND CONTROVERSIAL.

Strictures on the new Political Tenets of the Right Hon. Edmund Burke, illustrated by Analogy between his different Sentiments on the American and French Revolutions; together with Observations on particular Parts of his last Letter to a Member of the National Assembly, and an Appeal from the Old to the New Whigs. By Charles Pigott, Esq. 8vo. 2s. 6d. Ridgway. 1791.

Mr. Pigott attacks Mr. Burke with great force and ability: but while we commend him for these merits we cannot approve of the temper with which the *Strictures* before us have been dictated, of the political tenets of the author, nor of many of his observations. Mr. Burke, in his *Appeal*, has obviated many of these inconsistencies, particularly in what respected the American revolution; nor does Mr. Pigott, in his *Rejoinder*, take away from the force of the reply. Another advantage which our author has, is writing at the present æra, when the appearances in France are so much altered: he must have been a very incurious observer not to have noticed the change in the conduct of the assembly subsequent to the king's escape. We have had occasion to mention it with commendation, and have been charged with versatility by those who will not allow that a change of circumstances is a sufficient foundation for a change of opinion. Some of our author's reflections, if noticed, might draw from us remarks which we should regret employing; and some of his commendations seem to show that his political bias has shut his eyes, or given a softer hue to the most offensive representations. The 'verum atque decens' have been too little regarded by some of the combatants in this cause; and these seem to be the favourite champions of Mr. Pigott.

A Letter addressed to the Inhabitants of Warwick, in Answer to several Charges of a very extraordinary Kind, advanced against the Dissenters assembling at the Chapel in High Street; by the Rev. Mr. Miller. By William Field. Second Edition. 8vo. 6d. Johnson. 1791.

The Dissenters have often been accused of making charity subservient to the increase of their different sects; and indeed the conduct of some has been so equivocal, as to suggest and countenance the suspicion. But such an idea we must reject with indignation:

tion: to entertain it for a moment is repugnant to the spirit of the Gospel; and we trust that the conduct of the Dissenters (we allude not to the facts in the present pamphlet) will no longer be of the equivocal kind to justify suspicion. In the present instance, Mr. Field complains seemingly with reason: we hope, however, that resentment or disappointment has exaggerated the representation, though we are not so bigotted to churchmen as to believe them always right. Grown old in the schools of contest, we cannot decide without hearing the other party; though we ought to add that Mr. Field writes with temper and moderation: if really so much oppressed as he supposes, his moderation and candor, except probably in a single instance, are highly commendable.

A Correspondence between the Rev. Robert Wells, M. A. Chaplain to the Earl of Dunmore, and a Gentleman, under the Signature of Publicola, relative to the Riots at Birmingham, and the Commemoration of the French Revolution. 8vo. 6d. Johnson. 1791.

This correspondence does not elucidate the subject of debate, the propriety of the French Revolution, or the commemoration of it in England. Indeed the whole was well adapted to its first vehicle, a news-paper; and we see no reason for giving it a more permanent form. Publicola is by much the acutest reasoner and the best writer.

A ready and easy Way to establish a free Commonwealth. The Author John Milton. 8vo. 1s. Ridgway. 1791.

Milton raised from the dead to combat Edmund Burke! What no mortal can effect we will allow may be fairly attempted by something supernatural. We hope the fabricators of caricatures will not catch the hint, and introduce the devil as an umpire, or in the humbler station of bottle-holder.

M E D I C A L.

A Dissertation on Gonorrhœa, and some other Effects of the Venereal Virus. By Edward Collis, F. A. S. S. 8vo. 1s. Miller. 1791.

A common account of a common complaint: we are at a loss to guess even remotely at the author's inducements to publish such a compilation of trite observations.

Observations on the Small Pox and Inoculation; to which is prefixed a Criticism upon Dr. Robert Walker's late Publication on the Subject. By Alexander Aberdour. 8vo. 2s. Miller. 1791.

It is a critical axiom, that those only can judge with propriety who can themselves write with skill.—Our author's Criticism is trifling

trifling and superficial ; and his observations deserve not a better character. We find not a single new idea or one unknown fact ; but many trifling, and some erroneous remarks.

The Apothecary's Mirror ; or, the present State of Pharmacy exploded. In a Letter to J. H. Sequeira, M. D. By Discriminator. 8vo. 1s. 6d. Miller. 1790.

The physician laughs at the apothecary's want of science, and the apothecary, in his turn, sneers at the young doctor's deficiency in experience. Both are right ; and the men, not the characters, are in fault. If such apothecaries there are, as our author has described, so ought they to be treated.

A Treatise on the Hydrocele : containing an Examination of all the usual Methods of obtaining Relief in that Disease. The radical Cure by Injection is particularly described, and illustrated with Cases. By James Earle, Esq. 8vo. 2s. 6d. Johnson. 1791.

We have already noticed the substance of this tract in our review of Mr. Pott's works. It is now published separately, with some additional cases and farther explanations.

P O E T I C A L.

An irregular Ode to Peter Pindar, Esq. on his Odes to Mr. Paine. 4to. 6d. Robinsons. 1791.

It is an impromptu by a young lady, and no unpromising one for a young poet. The faults are those of inexperience only.—
Chearly, damsel!—ça ira!

The Beauties of Mrs. Robinson. Selected and arranged from her Poetical Works. 8vo. 1s. Symonds. 1791.

Sic vos non vobis should be the motto to this and such pilfering publications. If the precious productions of the brain were guarded in this country with half the care that is bestowed on the fordid property of the pocket, a literary Tyburn would soon be established, on which we should see many of these ingenious selectors dangle. It is fortunate, in the mean time, that their lack of judgment is proportionate to their want of honesty ; and therefore we wonder not that, in the present instance, the original should be rifled of its least brilliant contents. The selection is introduced by a SONNET of the Editor's own, incomparably nonsensical.

Poetic Laurels for Characters of distinguished Merit ; interspersed with Poems, moral and entertaining : dedicated to his Royal Highness George Prince of Wales. By Maria and Harriet Falconar. 4to. 5s. Walter. 1791.

The publications of this pretty pair have already been noticed in our Review *. They here tell us they commenced authors

* See vol. lxx. p. 513, and vol. lxxvi. p. 521.

at the early ages of 17 and 14, and that 'the ensuing work is much more correct, and less juvenile in its composition,' than those which preceded it. As they themselves are older, we will not controvert the last assertion; yet, on the whole, we cannot perceive any very decided marks of superiority, which these poems afford, over those we have already examined. The prefatory epistle is not the worst specimen: and we trust we shall offend neither of the sisters by selecting it, as no name is annexed, and we consequently give no invidious preference to one before the other.

'Stay, gentle child of taste! whoe'er thou art,
 Listen, for mercy's sake, and take our part;
 See where the critics, poring o'er our book,
 Threat with each motion, kill with ev'ry look,
 Growl o'er the title page—What's here, Miss Flirt!
 You'd better make a pudding—or a shirt;
 Poetic Laurels! there's a pretty puff!
 Poor silly wenches, what a string of stuff!
 Sure madness rages now with ev'ry woman,
 And when one fav'rite scheme is grown too common,
 With matchless art she strikes some novel's plan,
 To sooth her pride, and tyrannize o'er man;
 Tells an affected sentimental story,
 Or prates in senseless rhymes of fame and glory.
 These modern Sapphos are conceited creatures,
 They sport their thoughts as others do their features;
 These but coquette it with a different part,
 And seize the head, while others charm the heart.
 'Twere best would each young woman mend her life,
 And learn to be a decent, careful wife.
 There goes my work—I'll find some fair pretence
 To face the board, and make my own defence;
 May't please ye, reverend sirs, we own the crime,
 So long to trespass on your precious time;
 And since you seem to think domestic fetters
 Become us better than the love of letters,
 Assist us, dear Messieurs—have you no friend,
 Your sons, perhaps yourselves, to recommend;
 Myself or sister, blest with such a mate,
 Will quit ambition and the tuneful state;
 Conform ourselves to be whate'er ye chuse,
 And cease to plague you with the jabb'ring Muse;
 Nay, the last gleam of our poetic rays
 Shall shine an ode in quarto to your praise.'

Verbum sat! We shall pay proper attention to the kind hint
 with which these ladies have so obligingly favoured us: and if a

true

true representation is given of them in the pretty frontispiece, where they sit so amicably cheek by cheek together—give us the fair authors, and a fig for their odes in quarto!

D R A M A T I C.

The Irishman in Spain. A Farce in one Act. Taken from the Spanish.
By C. Stuart. 8vo. 1s. Ridgway. 1791.

The disguises seem to be put on without design, and thrown off without having answered any purpose; but it is as unfair to censure rigidly a piece professedly mutilated, as it is to bring a domestic imprudence on the stage, and add to the stings with which the mind is probably already goaded.

Love's Vagaries; or, the Whim of the Moment. A Dramatic Piece in two Acts. By T. Vaughan, Esq. 8vo. 1s. Bell. 1791.

This little piece was first performed in 1776; and since that time it has been rejected both by Mr. Kemble and the younger Colman. The idea of the master and man, as well as the mistress and the maid, exchanging characters, a plan adopted by each without the knowledge of the other, to form a more accurate judgment of their different dispositions, is at present so trite and 'hackneyed in the eyes of men,' that the success must have been doubtful. Mr. Vaughan has conducted these equivocal situations very well; but no skill will compensate for a total want of novelty.

The Fugitives, a Comedy. By William Roberts, Barrister at Law. 8vo. 1s. 6d. Stockdale. 1791.

This comedy seems never to have been offered to the managers, and perhaps without the touches of a hand more experienced in stage effect, its success might be precarious. It possesses, however, no inconsiderable merit. The humour is chaste, correct; and, though at times approaching to farce, if we except only the petticoats, strictly correct. 'Sudden' is a new edition of the Positive Man, and insists on every absurdity being complied with, if he swears it shall be so: this is the source of many pleasant scenes, particularly one, where Lucrece seems to comply with his desires, for fear he should swear. Her contrivance to dress up her lover Tobias to personate herself in this assignation, with the subsequent events, is truly humorous. The mistake of the lovers in the more pathetic part is well conducted; but, on the whole, we think those serious scenes want interest. As we have already observed, with some alterations, we have little doubt of the comedy succeeding on the stage.

NOVELS.

*Memoirs of a Scots Heiress, addressed to the Right Hon. Lady Catherine *****.* By the Author of *Constance*. 3 Vols. 12mo. 9s. Hookham. 1791.

These Memoirs are in many respects singular: the author, in almost every step, wanders from the beaten path, occasionally elevates and surprises, is frequently interesting, and sometimes highly pathetic. The incidents are, nevertheless, often improbable, and the unexpected changes of fortune are, in one or two instances, disagreeably abrupt. The characters are not always new: Mrs. Dibart is an example of versatility and inconsistency, perhaps coloured too highly; and, though not beyond nature, is rather a caricature than a character. Lady Jane Alderney is more correctly delineated: Sir Luson Linfield is, we suspect, a copy from life, and scarcely overcharged. The heroine herself is not quite unexceptionable, but defends her own conduct so eagerly and so ably, that if she is *not really* writing her own life, she has assumed the character with great ability. The sentiments are well adapted to the situation, correct and judicious; the incidents frequently interesting: the American adventures, with the death of captain Dibart, are well executed, and we have seldom seen a scene of more interesting pathos, than the whole of the adventure on the sand-bank, concluding with the loss of the paddle.

The Victim of a Vow; or, the Dangers of Duplicity. A Novel. 2 Vols. 12mo. 6s. From the Literary Press. 1791.

The foundation of a plot appears to us improbable and absurd; but the subsequent conduct of the story deserves our commendation. The interest is well kept up, and the artful mazes of Eresby involved with dexterity and managed without confusion. The moral is not a bad one; for artifice, and villainy most apparently successful, bring only distress and unhappiness.

MISCELLANEOUS.

Letter of Monsieur and of M. le Comte D'Artois to the King, their Brother: with the Declaration signed at Pilnitz, August 27, 1791, by the Emperor and the King of Prussia. 8vo. 1s. Debrett, 1791.

The Letter of monsieur and his brother is ardent and spirited: it is the language of men who have their ALL at stake, and are anxious to preserve it. The king's having accepted of the new arrangement changes the whole plan; nor can we think the attempt, in the circumstances in which the Letter was written, so easy as is represented. We know not whether the engagement, supposed to be entered into at Pilnitz, is genuine or authentic: we shall, however, transcribe it.

‘ Convention between the Emperor and the King of Prussia.

‘ His majesty the emperor, and his majesty the king of Prussia, having heard the wishes and representations of Monsieur (the French king’s brother), and the count d’Artois, do jointly declare, that they look upon the actual situation of his majesty the king of France as an object of common concern to all the sovereigns of Europe. They hope that this concern will, doubtless, be acknowledged by all the powers, from whom assistance is required; and that, in consequence, they will not refuse employing, in conjunction with their said majesties, the most efficacious means, *relative to their forces*, in order to enable the king of France to consolidate, in the most perfect liberty, the basis of a monarchical government, suitable both to the rights of sovereigns, and the welfare of the French nation—Then, and in this case, their said majesties the emperor and the king of Prussia are determined to act speedily, with mutual concord, and with necessary forces, to obtain the proposed end in common.

‘ Meanwhile they will give to their troops necessary orders that they may be ready for putting themselves in a state of activity.

‘ Pilnitz, the 27th of August, 1791.’

The words marked in italics are in the original, ‘ *relativement a leurs forces*’—words very equivocal, and may mean, ‘ the most efficacious means *in their power*.’ When the army is afterwards mentioned, the word *troupes* is employed.

The Oeconomy of Nature. Translated from the Original German. 8vo. 2s. sewed. Kearsley. 1790.

A strange whimsical rhapsody *about* nature and natural operations by an honest German, unacquainted with the most common facts.

‘ The Cohesion of Bodies, and the Center of Force.

‘ It is evident, that there must be something, which holds the parts of a body together. A loaf of bread keeps together till it is broken; and to break it requires a certain effort, that is, it resists.

‘ If a loaf of bread be broken into several pieces, each piece will be found to have its particular cohesive force. In short, experience teaches us, that the force of cohesion is diffused throughout all nature.

‘ We find also that certain parts of a body cohere together more strongly than other parts of this same body. The rim of a drinking-glass breaks easier than its bottom. The point where the cohesion is strongest we call the center of force. *By consequence the center of force in a drinking-glass is to be sought for in the bottom.*

‘ The earth has its cohesion, which it exerts upon us pretty sensibly. We cannot try to raise ourselves to the height of six inches

inches above it, without being reminded by our own weight, that we are its property; and the essays of those that have attempted to fly in the air, have hitherto been punished by the most terrible fracture of their arms and legs.

‘The earth has probably its center of force, likewise, which perhaps lies in its actual center or near it.

‘It is no contradiction to affirm that there is more than one center of force in a body. Thus man appears to have a double center of force. In the heart the blood-vessels unite. Here the conflux of the blood is greatest. In the brain, particularly in the pineal gland, unites the nerves, from which all the parts of our body derive their force.’

This is not the chapter full of the grossest errors, or most striking absurdities; but the work reminds us of an observation that it is necessary to make. German literature, at present, engages much attention; and translations, like the present, have been made from works which possess not the least merit. Where the error lies we know not; but it is as necessary for the translator to be as able to judge of the subject as the language, and to know the state of the science in the country for which he prepares his version, lest he may lessen the character of his German author, and impress the reader with too disadvantageous an opinion of German science. A man may be regarded as very polite in a country village; but it would be very injudicious, on this account, to introduce him as a model of politeness at St. James’s.

The English Freeholder. 4to. 2s. 6d. Stockdale. 1791.

In the days of Swift the Letters of the Draper roused a kingdom unanimously to resist an insidious and dangerous attempt. The period is now passed; and, when a mask is put on, suspicion suggests that there may be some secret, unavowed design. The object of the English Freeholder, for this work is a collection of letters to the ‘good people’ of England, addressed to them at different times, is to counteract the present revolution-mania; to expose the designs of the pretended patriots, as well as to take off the flimsy delusive veil, which, in some speeches and publications, have covered the proceedings of the French revolutionists. The design is good, the language perspicuous and forcible. In what relates to France, however, the author is less correctly informed, or he considers some additional colouring only as a pious fraud.

A Plan for the Benefit of the Midshipmen of the Royal Navy. 8vo. 1s. Debrett. 1791.

Our author’s plan deserves great attention; for midshipmen are the foundation of the naval superiority of Great Britain: but the Lords of the Admiralty are the only proper reviewers of this work.

A Letter

A Letter to the Meeting at the Crown and Anchor Tavern, on the Fourteenth of July, 1791, for the Purport of celebrating the Anniversary of the Revolution in France. Addressed to the Patrons and Stewards of that Meeting. By the Rev. Rice Hughes, A. M. 8vo. 1s. 6d. Stockdale. 1791.

Mr. Hughes' eagerness hurries him too far into some erroneous representations and untenable opinions; but these are mixed with just remarks, expressed with peculiar boldness and energy. The meeting we believe was *originally* 'pregnant with deep design, perfidy, and danger.' When the first views were defeated, a more tranquil plan was adopted; and the tranquillity, the effect of necessity, has been since adduced as a proof of peaceable intentions. The secret was too carelessly kept to admit of a doubt.

The Parisian Master; or, a new and easy Method for acquiring a perfect Knowledge of the French Language in a short Time. By Dr. M. Guelfi Borzacchini. 8vo. 2s. 6d. bound. Dilly. 1791.

Our author's plan of teaching, as it is detailed in the preface, is judicious and proper. In his Grammar we meet with no very considerable improvements. Indeed, in such a beaten tract, what novelty can be expected?

Cursorfory Remarks on the Army in general, and the Foot Guards in particular. By Henry Sinclair, late Captain-Lieutenant in the fifty-seventh Regiment. 4to. 2s. 6d. Jordan. 1791.

These Remarks deserve much attention: our author recommends that the guards should take their tour of duty in the different quarters of the three kingdoms and Gibraltar; that the additional rank of the guards should be abolished; and that the pay of the army in general should be increased. The last, he thinks, will not be attended with any increase of the national expenditure, if promotion is allowed to proceed according to the half-pay list; at least till every claimant in that line is provided for.

An Introduction to German Grammar. By the Rev. Dr. Wendeborn. 8vo. 5s. Boards. Robinsons. 1790.

Several years ago the author published *Elements of German Grammar*. The favourable reception his publication has met with, made a new edition necessary, which he has given here in a more improved state, under the title of *An Introduction to German Grammar*. A *practical part*, which was wanting, is now added, containing Dialogues—an Extract from a German Play of Lessing—an Extract from Gesner's Lectures on Morality—Letters, and specimens of German Poetry.

In the *Elements* the German was printed in Italics; but the author finding, as he informs us in the preface, that it was the wish of many to have it printed with the common German types, he has submitted to it; and, as it appears to us, to the advantage
of

of this new edition, and for the benefit of those who wish to learn and to read the German.

A Letter to the Electors of Great Britain. By J. Sutherland, Esq. late Judge of the Admiralty at Minorca. 8vo. 2s. 6d. Jordan. 1791.

The unfortunate case of the late Mr. Sutherland: it is a painful subject, and distressing must be the situation of ministers, if it can ever become political to neglect such representations. If the procrastination happened from the hurry of more important business, it will be a pleasure to reflect that some degree of compensation may be yet made to his surviving relatives.

A short Compendium of Ancient and Modern Historical Geography, translated from the French. By M. de Lanseguè. 8vo. 6s. 6d. Boards. Murray. 1791.

This Compendium is designed for the use of schools, and is executed, in general, with skill and perspicuity. There are, however, numerous little errors, which ought to have been avoided. England, for instance, is said to *produce* pewter: the term of city is constantly misapplied, and Edinburgh is said to be the residence of the lord high commissioner. In the foreign part, the author is not sometimes sufficiently explicit, and seems occasionally to have followed travellers of uncertain authority; but, on the whole, the faults are of little importance; some of them seem to arise from an imperfect translation, and scarcely any will lead the pupil into essential errors.

C O R R E S P O N D E N C E.

MR. Lodge requests that the authors of the Critical Review will do him the favour to inform their readers that he did not intend, in his late publication, to reflect on the authors of the *Biographia Britannica* (see *Correspondence at the end of the October Review*), merely for using the assertions in question respecting the lady Arabella Stuart, but more particularly for the accidental perversion of the meaning of a passage in Winwood's Memorials. The case is briefly stated in the last Appendix to the Critical Review, p. 553, and Mr. Lodge has this day sent a more particular account of it to the Gentleman's Magazine, to which he begs leave to refer, in order to free himself from a censure which is delivered to the public under so very respectable an authority. If the detection of such an error can be properly deemed *indiscriminate*, and the tracing that error to its origin *hasty*, Mr. Lodge will be content to plead guilty to Dr. Kippis's charge.

College of Arms, Nov. 17, 1791.

E R R A T U M.

In our last Review, p. 228, l. 1. for *first sermon*, r. *sermon*.—P. 234, l. 3. for *it* r. *if*.

